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THE CONGREGATIONAL QUARTERLY

Editor:- ALBERT PEEL, M.A., LITT.D

Pacific School of Religion Berkeley, Calif.

A REVIEW OF RELIGIOUS LIFE AND THOUGHT

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The Congregational Quarterly

EDITORIAL

THE second year of married life—and of a pastorate—are said to be the most dangerous. Probably the same is true of a quarterly journal, and we shall not feel our position is assured until 1924 ends with our circulation on the up-grade. At present we are obliged to consider carefully every item of expenditure and can attempt few experiments. In the present number, after a quarter when the publishers have been pouring forth books in a flood, we should like to have added sixteen pages to our "Current Literature" section, but economy forbade. We are determined that this journal shall continue as it has begun and not become a charge on the Union. If only we can steadily increase the circulation with which we started we are safe, and can add a few pages when it is necessary. This can only be accomplished, however, if our readers assist us by showing copies to their friends and recommending them to become subscribers. Our foreign reviewer, the Rev. W. Blackshaw, has recently been engaged in special work, but he hopes to resume his feature in our next issue. We are glad to be able to announce that Dr. Albert Schweitzer, who is soon to return to Lambarene, has promised to contribute to at least one of our numbers in 1924.

* * *

JOHN CLIFFORD would have desired no other ending to his long life than that which came to him at the Baptist Church House among his own folk. Nonconformity has rejoiced in the work and witness of its great leader, and its ministers and people have been inspired by his example no less than by his stirring words. Younger men could not falter when his clarion sounded, summoning them to fight for Christ and for freedom. We are privileged to print in this number one of the last articles Dr. Clifford wrote, an article he greatly enjoyed writing. It is characteristic of its author in the high ideal of the ministry it sets forth and in its reiterated belief in the power of preaching. It contains a vital message for the ministry of to-day, and through it Dr. Clifford, and those of whom he writes, will still speak. The official life of Dr. Clifford, which Sir James

Marchant has in preparation for Messrs. Cassell, will be eagerly awaited.

* * *

THE Northampton meetings already seem far from us, but we ought to record the spirit of expectancy and hope that marked them. Congregationalism has its face to the light, and our Secretary must have been encouraged by his first autumnal assembly. The warm-hearted hospitality of the Northampton people, the excellent way in which we were served on the platform, and the determination to tackle the financial situation, were all of good omen. It should be possible, however, to reform even the Union's finances with less eloquence; in the course of the Council meeting one ministerial member spoke fifteen times and another tied with a layman for second place with a score of thirteen! In the multitude of speeches there is not always wisdom, even though they come from the floor and not from the platform. Even this, however, is preferable to a state of things where no interest is manifested in the proceedings. If we can get all the members of the Council alive and alert it will be a good thing for the denomination.

* * *

CONVERSATIONS with regard to "the reunion of the Churches" are to continue, and rightly so, for it is clear that all sides are profiting by the fellowship and by the examination of each other's views. One or two important considerations, however, seem as yet to be entirely in the background.

1. Is it being sufficiently recognized that the Churches are composed of lay men and women, for whose benefit the ministry exists? The talk about Orders seems strangely unreal to those who believe that all Christians are kings and priests unto God, and all the refining about "ministry of the Word and Sacraments" is as far from the essence of things as possible. Do we not believe that any member of a Church called of God can minister the Word and Sacraments? Is lay preaching to cease? Are not our deacons to preside at times at Communion services or our lay preachers to baptize? If the Chairman of our Union happens to be Sir Albert Spicer or Mr. Gerard Ford, is he not to be competent to administer the Sacrament at our Assembly Communion, even if allowed to give a chairman's address?

2. Are we not failing to recognize that for Congregationalists there is already union with other Christians, and no *re*-union is needed. We believe that wherever there is a group of Christian people, whatever ecclesiastical name they bear, they are one with the group to which we belong, separated only by the accident of space. The discussion seems to be too closely concerned with the union

of denominations, organizations which are neither particularly Scriptural nor specially sure of permanence. Behind the ecclesiastical proposals there is a spiritual unity, and it is to this unity that Congregationalism has always testified and must testify still.

* * *

THE March Council will have before it the difficult problem of the Moderatorial system and office. Already the most divergent opinions have been expressed by County Unions and Churches, by ministers and laymen. It is to be hoped that the question will be thoroughly discussed in Council and Assembly, and that the decision finally made will be loyally supported by all the Churches.

We are frequently requested to deal with the matter in these notes. A letter just to hand says: "It may be a good thing to abolish Independent Congregationalism, but for heaven's sake do something to make the real issue clear to our people." Our next number will appear just before the Council meetings, and it may then be possible to deal with this matter in greater detail. Meanwhile it seems to us that probably the experiment has been of too short a duration for us to judge of its success or of its ultimate value. Several things, however, are clear. There is not the slightest doubt that the Moderators have performed their difficult and delicate duties with credit to themselves and benefit to the Churches. They have spent themselves without stint in the work of the denomination, and nine men with wise heads and big hearts could not fail to render useful service, whether they were secretaries of Unions, or Moderators of Provinces. In their new office they have given wise counsel, carried encouragement and inspiration, and often made rough places smooth. Especially in the villages, where the fight is hard and where Congregationalism—in spite of platform speeches—is losing ground, they have rendered splendid service. They have been enabled to give moribund Churches a new lease of life, to make others truly Congregational, and to dissolve petty and parochial prejudices by the light of a wide experience. It must be said, too, that they have been largely instrumental in starting ministries on right lines by substituting a reverent service of induction for the appalling "Welcome Meeting" with its sixteen fulsome speeches.

On the other hand it remains still to be proved that the Moderators have done better service for the denomination than they would have done in pastoral charge; that the kind of help they have given to Churches and ministers could not have been given by wise pastors and county secretaries at much less cost; and that we can develop further in the direction of centralization without the loss of that freedon which is one of our most cherished and distinctive possessions.

It has to be recognized that there is a widespread fear among ministers—north, south, east and west—that in spite of themselves and by the mere passage of time the Moderators must inevitably become possessed of too much power over the Churches and the ministry. The future of all ministers, except those whose reputation makes them independent, is largely in the hands of the Moderators, and a mistaken judgment on the part of one man may prevent a minister from changing his sphere of work and alter the future of a Church. This fear can only be removed by some modification of the present scheme and by putting into operation some clauses of the scheme that, in many provinces at any rate, have been a dead letter. All the provinces should become administrative areas at once, and should appoint the provincial committees (to work in consultation with the Moderators) ordained by the scheme. Further, we have all along felt that the Moderators should be appointed and maintained by the provinces they serve—and the financial position of the Union inevitably constrains development in this direction. These safeguards would do much to remove the general fear and to inspire that confidence without which the most effective work is impossible.

It must also be recognized that in the matter of ministerial settlements the Moderators have laboured under great disadvantages. They have had to work with the material at their disposal, and not all Congregational ministers are Spurgeons in the pulpit, experts in young people's work, and exemplary visitors.

The scarcity of ministerial students and the excessive number of Colleges have combined to make it easy for inferior men to enter the ministry, and there has been an unwillingness to dismiss men found unsuitable during their College career, which has been both unfair to the Churches and naturally a source of much difficulty to the Moderators. We are treading on dangerous ground, but surely it is high time we recognized that four Congregational Colleges for England and one for Wales are quite ample ; if students are few, let us see to it that our standard is high.

Again, the Moderators have had to work under the disadvantage arising from frequent lack of support. Born before their time, they have often had to face criticism and indifference, sometimes expressed in terms forcible rather than courteous, sometimes heard only as the rumblings of a neighbouring Fraternal. It is not fair to those we ask to serve us that this state of things should continue ; let us have the matter thrashed out with no other consideration at stake but the welfare of the Churches we love. If it be decided that the system is in accordance with our principles and of service to our Churches, let us make the Moderators feel that they will be at all times loyally supported in their work. If it be decided otherwise, let us give ourselves earnestly to the discovery of such machinery as will make our Churches one family, enabling the weak to feel that

they are sure of the backing of the strong, and let us tackle the whole problem of the ministry with thoroughness and resource. We cannot go back to the old system, or lack of system ; we must beat out a real policy.

* * *

RARELY can there have been so rapid and complete a change as has come over British politics in the three months since we last wrote. Mr. Baldwin seemed safely established in the House of Commons, and the British note to France had given rise to the hope that the Government was definitely committed to a policy that would, eventually, make for the peace of Europe. Weeks of "gliding about" followed, and then a sudden decision to appeal to the country on the ground that unemployment could only be removed by a change in the fiscal system. What was behind this decision we do not know, but we do know (though we write on December 7th before all the returns are in) that the whole country has moved to the left—Conservatives have lost seats to Liberals, and Liberals to Labour ; that the people will not have Protection ; and that no party will have a majority of the House of Commons.

Possibly the ultimate outcome of this novel situation in British politics will be the establishment of the middle party in power. A Liberalism constantly "gingered up" by Labour, with a foreign policy based on support of the League of Nations and on ideals exactly opposed to Lord Birkenhead's "reasoned philosophy," might be as effective a Government as can be secured, and one likely to make Britain count again in the world. But anything may happen —even before these words are read.

* * *

BINDING cases for Vol. I may be had from the Publication Department (2s., including Index and title-page, which may be had separately for 6d.). A few bound copies of the volume still remain, price 12s. 6d.

FREE CHURCH PREACHERS IN THE FIFTIES OF THE LAST CENTURY

In 1842 Dr. Robert Vaughan gave the following significant forecast in the preface to *The Modern Pulpit in its Relation to the State of Society*:

"It is my settled conviction that in the times coming upon us, the power of scriptural religion, as exposed to the influence of superstition on the one hand, and of scepticism on the other, must depend mainly on the power which may have place in the Protestant pulpit; and that the Protestant pulpit in the future will be found to possess the required efficiency only as our laity shall be resolved on seeing that it does possess it." Then at the close of the book he writes: "It is not necessary that all preachers should account themselves called to be great preachers; nor is it necessary that great preachers should be such at all times. . . . The obligation devolving on the Christian ministry, and that which the Church has a right to expect from its ministry, is, that preachers should be *teachers of the truth to the extent of their power* . . . so as to accomplish in the best manner all the purposes intended by the institution of the Christian ministry."

Those italics are Dr. Vaughan's, and they clearly indicate the direction in which he was looking for the exposure and ultimate defeat of an insurgent and subtle Romanism in the Anglican Church on the one side, and on the other for protection against the menace of a new and audacious science that was attempting to reconstruct thought and life on exclusively material foundations.

Dr. Vaughan was not only an able theologian and an accomplished historian. He was also a profound philosopher and a true seer; he accurately interpreted "the signs of the times," and knew what Israel ought to do. He saw that God was challenging the Churches to equip themselves for the mastery of new conditions, for the conflict with old and new foes, for the protection of the imperilled faith of the young and for the consolation and encouragement of the old. Fidelity to truth, to the truth of the Christ of the New Testament, a clear, straightforward interpretation of the vital ideas of the revelation of God, unalloyed by subjective criticism or perverse tradition, was the supreme demand upon the Churches, and therefore upon the ministers whom they had chosen as their leaders. They must stand fast in the truth and in the liberty wherewith Christ had made them free, giving a clear, strong and triumphant witness to the facts, forces and ideas contained in the gospel of redemption, a gospel vindicated by the accumulated experience of the ages and illumined and enforced by their own knowledge of Divine grace.

They were the appointed custodians of the gospel, charged to hand it on to the coming generation in its original purity and undiminished worth.

Of that Dr. Vaughan was sure ; but the special value of his testimony is that he shows that the fortunes of truth depend, not only or primarily upon those " called to be great preachers," who live and move and have their being in the " limelight," admired and acclaimed of all, but on the larger company of inconspicuous workers, who do not cry aloud, whose names are not seen in the newspapers, and whose ministry is discharged in the quiet nooks and corners of the land. Men of exceptional gifts, who always preach " great sermons " and compel a large following, are welcomed with gratitude. We rejoice in their service and follow their inspiring lead, but " the healing of the world is in its nameless saints," and the progress of the Kingdom of God is advanced by a host of toilers whose names find no place in the broadcasted reports of the world but are written in clear characters in the Book of Life. Great orators are gifts of God to men. We hail their arrival with delight, and are refreshed by their speech and enriched by their instruction ; we rejoice in the mighty impact they give to the progress of truth and righteousness, not only in the large centres of population, but also in the rural districts of the land. But they are few, and the work of the Churches is carried forward by the men of average power, who are faithful stewards of the mysteries of God, who watch for souls night and day with loving solicitude, go out in search of the lost, heal the sick, minister to the diseased, assist the crippled, shepherd and teach for the equipment of the saints and the upbuilding of the body of Christ. Immeasurable in blessed results is that quiet and patient ministry of truth.

Now it is of such men my earliest recollections of the Free Church ministry consist ; men of undivided will to seek the good of mankind, " to feed the high tradition " of Puritan sainthood, to preach the unsearchable riches of Christ, to guard, defend and nourish the Churches of the Midland villages, and, as George Eliot says, "to leave their spirits in their children's breasts." In the fifties of the last century I knew them with some intimacy, for I had attained, after due examination and with the express commendation of the Church of which I was a member, the position of a " local preacher," and that led to many visits to the Churches. The names of those men, their characters, texts, sermons, anecdotes, achievements and services filled a large space in our conversations at home, and entered copiously into the gossip of " the brethren," and I carry about with me to this day a large measure of good I received from the cordial fellowship they granted me. I can never forget the gracious and quickening influence of two of them—the Rev. Richard

J. Pike, my pastor at Beeston, near Nottingham, and my uncle, the Rev. Elam Stenson, of Nuneaton.

Mr. Pike was the fourth son of the Rev. J. Gregory Pike, of Derby, widely known as the author of *Persuasives to Early Piety, Motives to Perseverance, The Guide for Young Disciples*, and other works. Of high repute as a preacher, he took a pioneer part in the creation of the General Baptist Missionary Society, and served it with great devotion as its first Secretary.

His influence on the Churches of the district was great, and it was due to him that the Church at Beeston was able to secure the services of his son Richard.

From his father Richard Pike had received a high estimate of the exacting claims, solemn responsibilities and wide possibilities of the Christian ministry. He knew and felt that he was called not only to preach the Gospel, but also to " shepherd the Church which Christ had purchased with His own blood." A lofty conception of the place of preaching ruled his life, but he had learnt from his father and from the habitual interpretation of the pastor's work that the guiding and careful shepherding of the flock was an altogether unescapable obligation. Hence it does not surprise me that the first picture I have of him is not in the pulpit, but in my home talking to my mother, asking questions about me and my relation to Jesus Christ and His Church. The families of the Church came under his personal care ; I found afterwards that he kept a list of their members, of their ages and vocations, and his attention to me won for him an unforgettable and influential place in my trust and affection.

Pastoral visitation was the habit of the time in the Free Church ministry as I remember it. The phrase of Dr. Chalmers was both current and authoritative—" a house-to-house-going preacher makes a church-going people."

My earliest portrait of a minister, other than of my relatives, is of the Rev. William Pickering calling at our house when I was a lad of nine. He was the venerable pastor of the largest Baptist Church in the kingdom, Stony Street, Nottingham, a Church that carried on several missions in adjacent villages, now incorporated with it. At Lenton one of these Mission Chapels was located, and the pastor journeyed a mile and a half to visit my parents, who were members of his flock. With them he conversed and read a passage of Scripture ; then he prayed, laying his hand on my head and repeating words which have had a charm for me ever since, " The angel which redeemed me from all evil bless the lad." It was a fleeting event, not meriting notice, and yet it was the seed of harvest as well as an example of one of the most effective features of the pastorate of seventy years ago. Precious beyond words are the recollections of those pastoral visits ; sweeter than honey and the honeycomb.

I know, as well as most, that the preachers of those days were not absorbed as we are in directing and nourishing a dozen or more organizations in the Church, and in aiding a series of local, social, civic and national " movements " outside the Church ; but I am sure that it is the purpose of the Lord—who has " granted some men to be apostles, some to be evangelists, some to shepherd and teach "—that this personal shepherding of each individual of the flock shall be faithfully carried out. The Church that is not achieving that result is failing in one of its most important functions and neglecting a chief means of giving stability to and securing progress for the Kingdom of God. Anyway, it is undeniable that the faithful, regular, sympathetic and systematic shepherding of the Churches in the middle of the last century was one chief cause of their fine fidelity to duty, sustained resistance to compromise, eager efforts for liberating religion from corrupting State control, and of their flaming zeal for the conversion of the world.

Mr. Pike had the merit of youth, and he availed himself of its advantages in caring for the young members of the Church and congregation. He studied the temptations they were sure to meet in the factory and the mill, and was not content merely to utter wise warnings in his discourses, but sought by personal intercourse to put them on their guard against the evils they had to face, and to engage them in studies and activities which would protect them against the dangers of an unoccupied mind. He knew that Christians —and young Christians especially—do not know how to do the work they wish to do, and he sought to guide them in finding service, and in doing it wisely and well, to train them to see and seize opportunity and make it contributory to the development of character and the increase of the sum of human good. He did not scold —he allured. He was not critical with endeavour, but sympathetic ; he did not drive the sheep—he went before them, and the magic of the shepherd's voice won them to follow on. He called them by name, he was " at home" with them, and they with him. He never forgot that he was a divinely appointed " watchman," and must be alert to shield the lambs of the flock from the prowling enemy.

I remember how he asked me to go once a week after my day's work and read the Scriptures to an aged saint of nearly eighty, thereby showing his care for the old and also offering me a golden chance of enriching my own immature faith from the deep and rich experience of one of the pilgrims to the heavenly city. His watchful solicitude was specially directed towards those who were troubled and perplexed and needed to be reminded of the exhaustless sources of consolation. He was a spiritual physician, a healer of the broken in heart, " a minister to minds diseased, to pluck from the memory a rooted sorrow, and with some sweet oblivious

antidote to cleanse the stuff'd bosom of that perilous stuff which weighs upon the heart."

Mr. Pike not only criticized the sermons I was encouraged to submit to him, but talked with me freely on the subject of preaching and on the influences which had moulded his mind and shaped his character as a preacher. Two persons, he said, had placed him under great obligations in that regard—his father and Richard Baxter. His father was one of the really great preachers of that time, preaching a great gospel, greatly conceived and greatly interpreted, and enforced on the judgment and conscience with indescribable solemnity and earnestness—an earnestness derived from his overwhelming sense of eternity. It was a memorable day when Mr. Pike senior occupied his son's pulpit. The expectations were great and were fully realized. To this hour I vividly recall the penetrating emphasis with which he repeated the word " Eternity." To him eternity was as real as time, yea, I think, more real. He saw all things in Christ and in eternity. Men were lost or saved eternally. He had no doubts. He spoke with the authority of one who moved in a world of absolute reality. Hell was no figment. It was the abode of those who rejected Christ. Heaven was the saints' everlasting rest. An indescribable awe was in his utterance. His preaching entered into the soul and searched it through and through, and conveyed a message fitted to abide and bring forth fruit.

The son was not the equal of his father, but he moved along the same lines, in the same spirit, and with the same gospel. He too was a warm admirer of, and largely indebted to, Richard Baxter. No other Puritan teacher of the seventeenth century affected him so profoundly. He knew something of Owen and Howe, but Baxter he loved. His far-famed Kidderminster ministry, with its unsleeping solicitude for the salvation of his parishioners and his incessant visitation of the people, was accepted as the pattern to be followed by one who sought to do the work of an evangelist. His *Reformed Pastor* was a favourite text-book, and he held aloft the following ideal picture of the work of the minister of the Church of Christ :

> What skill doth every part of our work require ; and of how much moment is every part. To preach a sermon is, I think, not the hardest part ; and yet what skill is necessary to make plain the truth, to convince the hearers, to let in irresistible light to their consciences, to keep it there, and to drive all home ; to screw the truth into their minds, and to work Christ into their affections ; to meet with every objection that gainsays, and clearly to resolve it ; to drive sinners to a stand, and to make them see that there is no hope, but that they must unavoidably be converted or condemned : and to do all this so for language and manner as becomes our work, and yet as is suitable to the capacities of our hearers : this, and a great deal more, that should be done in every sermon, should surely be done with a great deal of holy zeal.

But Mr. Pike was not a Calvinist. He belonged to the

" Generals " of the Baptist community, and held and preached with compelling fervour the three great universalities which formed the vital portion of the message they regarded themselves as commissioned to urge on the acceptance of men, viz. the love of God the Father for the *world*, the sacrifice of Jesus for the sins of the *world*, and the mission of the Spirit to convince the *world* of sin and to carry forward from age to age an ever heightening standard of righteousness. To him man was a son of God, and that relationship testified to his value and gave him his place amongst the sons of men. With intense indignation he rebuked the terms in which sovereign and tyrannical industry spoke at that time of men as " hands," and only hands, asserting that they were essentially " souls " with aptitudes for the highest ideals, capable of fellowship with the Eternal Jehovah, and of enriching that " Church which is the fullness of Him that filleth all in all."

That conception of the supreme value of the individual man controlled both his work as a pastor and his ministry as a preacher. He put conscience into all his work. He was faithful in that which was least, and was most persistent in seeking to create noble fidelity to the Master. I never thought of him as an orator after the style of Henry Vincent, or as a great scholar like some of the preachers who visited Nottingham, but he searched the conscience, and urged self-examination as though he had accepted Plato's maxim that an " unexamined life is not truly a human life." He called us to this duty with a reiteration that suggested that he regarded self-criticism as the saving grace of life, and the careful weighing of motives, the severe inquiry as to habits of thought and feeling, and the constant readjustment of plans of living to the accepted purposes of life, as calling for daily thought and daily prayer. His sermons bore straight down on conduct with all the pressure of his personality. They were directed to the behaviour of the week in the factory and the mill, in the home and in the street. They nourished the soul, and were prepared exclusively for that purpose. They were not intended for show. He received the Scriptures with unquestioning faith and expected us to " prove all things " for ourselves, and " hold fast that which is good." It was the will of the Lord, and our business was to understand it, accept it and obey.

Only occasionally did he turn aside to the events and authors of the day. The Tractarians were busy, subtle, insidious, but he taught that truth was great, and it would prevail. Exalt it, and error will fall. Give it free course, and it will banish falsehood. The best argument against Puseyism, as they called the movement which has grown into Anglo-Catholicism, is a sane and holy Christian character and a clear and bold exposition of the New Testament.

I do not remember that he was greatly concerned with the problems of social and industrial reform. His estimate of the worth

in God's sight of the " mill-hand " and the miner and the farm servant made him sympathize with efforts for reform, for he held that " it is the business of everybody who can to set right what is wrong "; but the first work of the preacher is to proclaim the principles on which a true social order is based and to further their application in every way he can without diminishing the time and energy he must needs devote to his own special work.

The second example I cite is that of my uncle, the Rev. Elam Stenson, whom I visited at Nuneaton in the year 1852. The incidents of the journey from Beeston to Nuneaton are nearly all forgotten, but his figure is as definite, and his habits and spirit are as sharply outlined in my recollections, as though the visit were only yesterday. His severely simple attire of sober grey trousers and black vest and coat ; his necktie of fleckless white ; his perfect unvarying neatness ; his serene placidity of demeanour ; his pleasant, genial face ; his calm, quiet flow of speech ; his faultless order and regularity ; his step, quiet and still as footfalls on the snow ; and the singular sweetness and purity of the atmosphere of the home, all come back to me to-day as the picture of a plain and unpretending life of real goodness—a life without passionate thrills and exhausting excitements, but full of heavenly peace and real service ; a life shut out from the hurrying and noisy world, but shut in with the airs of heaven and the visions of eternity. That brief boyish episode has floated before my vision ever since as a sweet and gracious verification of the Saviour's " Peace be unto you," and as an attractive example of a plain Puritan pastor's life in the middle of the nineteenth century.

I recall the awe with which I looked at his stock of sermons, written mostly on slips of waste paper—the paper sadly discoloured, the writing small but distinct, and very closely packed, as though paper cost something. I see now the " outline " of a discourse on the consolatory statement of Paul, that " saints " are now " made meet for the inheritance of the saints in light." Like another sermon of his now lying before me, it was opulent in divisions and subdivisions ; abundant in citations of Scripture, as though the force of the Bible was in its bulk quite as much as in its truth ; marked by Puritanic inwardness of thought, chaste simplicity of style, homeliness of language, devoutness of spirit, " powers of the world to come," and a full inclusion of the main lines of Puritanic theology as to man's nature, " compound and depraved," the necessity for repentance and faith, and " the four last things." Homilies these, so obviously framed and fitted for far other states of mind and modes of viewing God and Life and Eternity than those in the ascendant to-day, that I can hardly believe we have experienced such vast changes as they indicate in so brief a span of time.

But I was most impressed with his talk on preaching, and gained from it an idea of the Puritan " sense of God " that has never left me. To him God was not, as Matthew Arnold suggests in his criticism of Puritanism, " in the next street." He dwelt in the soul as in a home. He was the One Reality, the actual Living and Ruling Jehovah. With a subdued reverence and a contagious awe, he spoke as though God was the real tutor of the preacher, and the true training of the minister came from Him. College training was good and necessary, but the genuine preacher was made by habitual communion with, and unreserved subjection to, the Eternal. I believe the talks I had that week made me, in degrees that I can never estimate, "a partaker of the Divine nature."

The life of Elam Stenson had not a wide orbit. It started in the third year of the century in the Derbyshire village of Sawley, on the borders of the meandering Trent, and though it spread itself over nearly eighty-two years and saw many changes, it never rose higher than the simple dignities, lowly services, and serene joys of a Free Church pastorate, dwelling

> Mostly in minds made better by his presence ;
> Living in pulses stirred to generosity,
> In deeds of daring rectitude, in scorn
> For miserable aims that end in self.

As an evangelist and pastor he wrought in various districts with the unflinching conscientiousness of Puritanism, with its restricted idea of the best methods of promoting the Christian life, its sharp separation between the world and the Church, its sweet gentleness of spirit, tenderness of affection, radiant purity, and glowing devotion ; and its

> Powers shed round him in the common strife,
> Or mild concerns of ordinary life,
> A constant influence, a peculiar grace.

It cannot be forgotten by those who knew him that though the range of his life was narrow, his position obscure, his difficulties numerous, yet he lived a grateful and glad life. His stipend was never large, even for the pastor of a small Church. Yet he " was passing rich on forty pounds a year," for he had few wants and large economies. Indeed, his economies were always miraculous to me. Verily he had mastered the art of " doing without " ; he lived so well and so joyously on so little that I used to tell him he was the finest commentary I knew on the proverb, " A good man is satisfied from himself."

Did he complain ? Never ! It did not occur to him. He had chosen his vocation and all that it meant, and he was content to fill it. In a batch of his letters before me gratitude and cheerfulness are the dominant notes ; in a diary that he kept he finishes

every year with an "Ebenezer," and to the last he was ready to praise the goodness and mercy of God with a Psalmist's devotion, and talk of His lovingkindness with almost a prophet's ardour. What a pleasure it was to meet him in his old age. His persistent cheerfulness, freedom from sourness and austerity, kindly judgments of men, real appreciation of the movements of a generation whose tasks he could not share, and genuine joy in the swift march of movements which left him behind, made "old age" bright with beauty and prophetic of the sweeter, purer life beyond.

These two examples I select from a number of men known to me in my adolescence as able ministers of Jesus Christ, serving their generation according to the will of God in the things pertaining to the Kingdom of God. They did not advertise; they visited. They were not known to newspaper reporters; but they were welcomed to the firesides of the villagers. They did not travel far beyond the parishes in which their work was located; but they were fleet of foot to comfort the bereaved, succour the endangered and befriend the needy. They did not win the encomiums of the great, but in their isolation they could say with Job,

> When the ear heard me, then it blessed me;
> And when the eye saw me, it gave witness unto me:
> Because I delivered the poor that cried,
> The fatherless also, that had none to help him.
> The blessing of him that was ready to perish came upon me:
> And I caused the widow's heart to sing for joy.
> I put on righteousness, and it clothed me:
> My justice was a robe and a diadem.
> I was eyes to the blind,
> And feet was I to the lame.
> I was a father to the needy:
> And the cause of him that I knew not I searched out.

Their names are forgotten except by a few aged pilgrims who are preparing to cross the river and already hear the trumpets sounding on the other side, but their "works do follow them" in England and Australia, in the far west of Canada and the United States, in India and China—and will continue to follow in ever-increasing harvests. It was hard work, and they knew it would be; but like the "Castilian gentleman," "they chose their task, and chose to do it well," assured that the Master who called them would uphold them as they bent their will to the work, and see them safe to their predestined goal. They sought out the soul that "fell from grace," and did not rest till they had found the lost sheep and restored it to the fold. Specially they cared for the children approaching the pitfalls of youth and needing their guardianship. They bore their witness to the truths of which they were trustees, and in a hundred unknown ways they nourished the Church and made it a centre and source of spiritual life and social progress. Amiel describes them

n words of wisdom : " The Kingdom of God belongs not to the most enlightened, but to the best ; and the best man is the most unselfish man. Humble, constant, voluntary self-sacrifice—this is what constitutes the true dignity of man. Society rests upon conscience and not upon science."

Great were the results of these quiet and patient ministries carried on by the Free Churches. They fed the passion for liberty, and primarily for liberty of conscience—that liberty which included liberty of speech, liberty of the press, liberty of public assembly, and liberty of full self-development.[1] In them Temperance Reform found its earliest champions ; by them the Band of Hope was started. The education of the young was regarded as a foremost duty, and not a few of the ministers added to their pastoral duties that of the maintenance of schools for children ; nor did they cease their agitation until the passing of the Elementary Education Act in 1870. In their eagerness for knowledge they welcomed a cheap press, worked on Mechanics' Institutes, arranged lectures on science, history and political duty, and inspired efforts for the creation of an intelligent, self-helping and resourceful democracy. It was a great ministry, and God was not unrighteous to forget their works of faith and labours of love.

Nor were they forgotten of men. Men of extraordinary gifts and holding the high places of the field were ready to cheer them as they ploughed their lonely furrows and scattered over them the seed of the Kingdom. They knew the value of the services they were rendering to the Churches, and found real joy in occasional visits to their special gatherings.

Only those who have lived in the villages can estimate the influence of such a visitation of the Churches. It was creative of a deeper and fuller interest in the life of the members of the Church for weeks and months to come. It strengthened their grip of the

[1] The following testimony deserves a record. Principal Ernest Barker, of King's College, London, speaking at the Stockwell Training College on " National Character," said : " Nonconformity had its deep roots in English fibre and had given to the English character some very remarkable qualities. He did not know anything that had influenced the English people more than English Nonconformity. It had been the basis of that attitude towards the state which had said, ' Thou art not absolute. There are things which are greater than thou.' It had been the basis of that political liberty which had been so striking a feature of our institutions. Montesquieu, in his *L'Esprit des Lois*, traced the liberty of the English constitution to the vices of the English climate. But for his own part he thought of Robert Browne and Barrowe, and of the quiet God-fearing men who followed them at the end of the sixteenth and the beginning of the seventeenth century, and who, drawing others to them of like mind, established that which was in many ways the greatest contribution made by the English genius in the course of its long history." It is interesting to note that *The Christian Observer*, an Anglican monthly, referring in 1856 to the " Rivulet controversy " and the spread of heterodoxy amongst Dissenters, admits that such " heterodoxy may exist in the towns and cities," but adds, " In many a quiet nook of the land where the Dissenting minister exercises his calling with a few poor and obscure worshippers, and with scarcely an eye upon him except that of the Great Shepherd, he will be found leading his flock . . . in the way of the Kingdom of Heaven."

great traditions they had received from their fathers and founders, and fed their resolution to be faithful in the face of persecution and social ostracism. It encouraged them to go forward in training the young for discipleship to Christ, though they knew that they would leave them for the larger population of the towns when that training was complete, and that their mature years would be given to the Churches of the metropolis or of the provinces, or of remote parts of the British commonwealth. The visits of great preachers made more vivid their denominational consciousness, heightened and widened their outlook, quickened their missionary zeal, and brightened their hope of the final triumph of the Cross of the Redeemer.

I recall many such days as " days of heaven upon earth." In prospect they were a delight, in experience an exhilaration, and in retrospect a refreshing memory.

The far-famed Dr. Raffles came from Liverpool, James Parsons from York, John Angell James from Birmingham, Dr. Legge and J. P. Mursell from Leicester, Dr. George Smith, Baldwin Brown, Binney and others from London ; and the young people of the Churches walked three or four miles to see and hear them and catch the inspiration of their message. I have notes of their visits and outlines of their sermons. Legge and Mursell I heard often. Dr. Legge, the brother of the Professor of Chinese in the University of Oxford, was an entirely honest, outspoken, and thoroughgoing " Independent." With incisive vigour he exposed and condemned the policy of converting the ministry into a priesthood, and insisted on keeping the way clearly open for every soul to commune with God without any priestly intervention. He taught that Congregationalism always assumes intelligence, knowledge, piety and experience of grace. Puseyism was a subtle delusion, a betrayal of the truth of the Gospel. He was a man of great gifts, rich in ideas, fertile in illustrations, a clear and far-seeing teacher, and a wise leader of his people.

J. P. Mursell had the distinction, not only of following Robert Hall, the most celebrated pulpit orator of his day, but also of maintaining Hall's work, increasing its efficiency and widening its influence in the town of Leicester. He had the sonorous eloquence and dignity of his predecessor, and presented the results of clear thinking in a fascinating and impressive style. Of him it could be said, as he himself declared of Hall, that he was " impervious to the blighting influence of religious bigotry." His spirit was magnetically fraternal ; but his convictions forced him to the front in the advocacy of the " Liberation of Religion from State patronage and control," and he was one of the first to join Edward Miall in the creation of a society to accomplish that just result, whilst gladly confessing his obligation to the Anglican Church for the literature

and the great thinkers and saints it had produced. But this was the day of the oppressive rule of the State Church, and he and others in Leicester carried their protest to the point of resisting " the spoiling of their goods," and Mr. William Baines was thrown into prison for conscience' sake.

The preaching of Mr. Mursell had the merit of strength, sincerity, persuasiveness, dignity and usefulness. He was a wise and skilful exponent of the Scriptures, a profound reasoner, and a speaker gifted with a rare convincing eloquence.

But to me the one man that stands out head and shoulders above all the preachers of his time was Thomas Binney. The news of his visit to Nottingham was as fresh water to a thirsty soul. His reputation for fearlessness had preceded him ; he was credited with a saying concerning the influence of the Church of England that some men hesitated to repeat, but others regarded as the truth bluntly expressed. He conducted a service in a Congregational Chapel on a hot summer's evening ; the audience crowded the building. The preacher chose his text from Hosea 8^{14}, " Israel hath forgotten his maker and built temples." The sermon was over an hour in length, and its power was irresistible and unforgettable. He preached with surprising strength and ease ; when he was half-way through he halted, took out his pocket-handkerchief and wiped the perspiration from his brow, and then said with a smile, " It is hot for you, but what is it for me ! " and after giving his hearers that momentary rest, he resumed his speech and his spell, and maintained it to the end.

It was a great achievement. With trenchant vigour he showed how men might so immerse themselves in the externals of worship and expend themselves on ritual as to exclude God from their hearts. It was a message for the time, setting out the deep and radical differences between a religion that is inward, cleansing, deep and strong, and one that is pleasant and æsthetic, but has no soul in it.

Binney impressed me as an ample, all-sufficing man, as having every kind of power, physical and intellectual, emotional and spiritual, of will and of soul, as one who could do any work he wanted to do. He was born and trained to lead, to diffuse light and life, thought and energy. Capacity was stamped on his massive frame, rang in his voice, spoke in his clear and well-knit sentences, and seemed to exhale as a tonic. His language was simple and strong, plain and direct. He avoided embroidery ; frills were an abomination to him. His whole talk was masculine, inviting confidence and rewarding it. He did not stand before his audience as if he were an actor, but he penetrated into its mind and heart as a prophet of righteousness sent from God with a " word of the Lord " that must be delivered. To my last day that night is an integral part of my life.

A similarly influential experience I had at Wellingborough, whither I went to hear the young man who already filled England with his name, and was rapidly finding a place in the thought of the world. C. H. Spurgeon did not restrict his ministrations to London. He visited and spoke to the countryside. And how the people flocked to listen to him ! I was one of a group that travelled from Leicester to Wellingborough to see, hear and study the new planet that had appeared in the Free Church heavens. Opinions were divided about him. Where lay the secret of his amazing power ? Was it in his doctrine ? Hardly, for that was only fresh in that it blended most daringly teachings that the theologians had set over against one another. Spurgeon in the sermons of that day was half Calvinist and half Arminian. Was it his voice ? All agreed that it was an organ of exquisite sweetness and strength, and that his mastery over it, however acquired, was unquestionably complete. But it was asked : will this popularity endure ? Were the elements of permanent and growing influence present ? So they debated in 1857, and the story of the Metropolitan Tabernacle up to the close of the great preacher's career is the triumphant answer.

And now it is asked : " Would Spurgeon attract and hold the crowds of 1923 as he did those of 1873 ? " I have no hesitation in saying that Spurgeon would cast the same mighty spell over an audience to-day as he did then. For though fifty years have wrought immense changes in thought and in life, Spurgeon's power as a preacher was in the enduring qualities of his God-given genius and God-inspired personality, and was not dependent on fleeting modes of thought or changes of outlook. His power was in his sweet and pleasant voice, always musical and never harsh, not even in its loudest tones, and in its quietest and lowest modulations always easily heard ; in his fine and faultless elocution ; in his felicitous choice of language without a word that was difficult to understand ; in his clear, logical arrangement of his material ; and above all in his transparent and dominating purpose to bring men to God by the Gospel of Christ. Melancthon said of Luther, " His words have their birth, not on his lips but in his soul." That was what men felt about Spurgeon. No one could hear anything metallic in his tones. A living, burning reality, preaching with tremendous force, was the secret of his power. So completely were his hearers absorbed in what he said that they had to postpone all consideration of how he said it till the sermon was ended.

Dr. Vaughan, as I have said, forecasted the arrival of a new era in the modern pulpit in the fifties. That era had dawned. Binney and Spurgeon were its harbingers. They pioneered the liberation of preaching from the polished fetters and dignified but crippling traditions of the past. They were original. Spurgeon, himself

destined to become a model for hundreds of ministers, said boldly, " Smash the models," and assuredly they were not permitted to stand in the way of the free and full discharge of his duty. The younger men were alert and some of them aggressive. Four theological students in one college broke away from the orthodox teaching in which they were being trained ; in other colleges trouble had arisen, and new departures were made. The revelation of God in the Bible was declared to be a growth ; as indeed a superficial reading made clear to those who had eyes to see, and an understanding of its substance fully confirmed. Geology compelled men to give another setting to Genesis ; sociology forced preachers to insist on a higher and universal ethic ; the discoveries of the men of science enlarged and vivified the conception of God.

I remember going to Nottingham to hear George Alexander Syme. He began as the colleague of Hugh Hunter, but the " new wine " of his teaching burst the " old bottles " of orthodoxy and held a group of eager souls that had caught sight of the dawn and taught them the things of the Kingdom in a new way. His text was, " Thou has beset me behind and before, and laid thine hand upon me," and his message filled a gap in my conception of the Eternal Father and inspired me with a triumphant optimism. To the transcendence of God he added the immanence of God ; he summoned from the long and wide past as well as from the living present the witnesses to the uplifting fact that God is no absentee ruler of the universe, but an ever present and ever active helper of men, actually with them and in them, suffering in their sorrows, rejoicing in their victories, so that those who know Him say exultingly, " My soul shall make her boast in the Lord, the humble shall hear thereof and be glad." It set a fresh light in the centre of history. It gave a meaning to the struggles and defeats, the battles and hopes of the present. It was an indefeasible guarantee of the final triumph of the regenerating work of God in the earth.

Another young preacher of that day was Thomas Goadby of Coventry, who, filled with the new spirit and eager to reach men alienated from public worship, started Sunday afternoon lectures for working men after the pattern of those given in Liverpool by Stowell Brown and in Manchester by Arthur Mursell. These were the fruits of faith in man as made in the image of God—an image, defiled and darkened though it might be, deeply impressed in every soul, and capable of being cleansed and made visible by the work of the Spirit of God. He had a robust spirit, a sure-working intelligence, a rich imagination, a literary style, a large love of man, and a whole-souled devotion to the truth of God's revelation in Christ, in the Bible, and in the whole of life.

It was in 1856 that T. T. Lynch came to Nottingham on the invitation of the Rev. James Matheson, the able and richly cultured

minister of Friar Lane Congregational Church. Mr. Matheson was in the front rank of preachers and had interested many outside the circle of his own Church by delivering a course of week-night lectures on " The Religious Life of the Middle Ages." The field was new, and few had walked in it ; but he knew it well, and his lectures introduced his hearers to the personalities and the movements of an unfamiliar region, and enabled them to see that God, the life and light of men, was at work in what we were accustomed to call the Dark Ages. He had an adventurous intellect, and he rejoiced in the advent of different types of preachers to his pulpit. Hence, although Mr. Lynch was the centre of a somewhat acrid controversy occasioned by the publication of a little hymn-book called *The Rivulet*, he brought him to Nottingham. A large crowd welcomed the preacher, who took for the subject of his discourse the word " sanctification " in 1 Cor. 1^{30}. His prayer was the most remarkable part of the service. His soul soared to the heavenly places, and he spoke simply, freely, humbly, reverently and joyously as a child at home with the Eternal Father. Everything was in it—trust, confession, love, yearning, aspiration, peace, joy, victory—and all breathed forth in soft and healing tones. Nothing could have prepared more completely for his deep, mystical, and illuminating discussion of the sanctity of the spirit that lives in God and for God and with God. The grace of that occasion could not easily pass away.

In many ways it was evident that a new and different day had dawned for Free Church ministers. Its signs, though not arresting, were nevertheless present, disturbing some minds and creating apprehension about the future, but gladdening with hope those courageous souls who knew that the Lord of the Ages was leading the generations on towards His own chosen goal. Observers were saying, " Change and decay in all around I see "—decay of the worn out, the decrepit and obsolete, and change that was the clearing and broadening of ideas, the triumph of truth over error, of Divine reality over human forms, of the ideas of the New Testament over the confusing dogmas of men, of the lordship of Jesus Himself instead of the usurped authority of priests in His name. Thus,

> The old order changeth, yielding place to new,
> And God fulfils Himself in many ways,
> Lest one good custom should corrupt the world.

JOHN CLIFFORD.

A MORE EFFECTIVE FELLOWSHIP

In the atmosphere of widespread changes in which we have been living for the past few years it has been a commonly repeated verdict that denominationalism is either dying or dead. Such a verdict, when submitted to analysis, seems to be confined to the merely exclusive aspects of denominational life. It is no longer possible to secure the adhesion of intelligent minds to the idea that there is within the order of any one denomination any kind of religious privilege or authority denied to other sections of the Christian Church.

Even with that limitation in mind the verdict that denominationalism is dying or dead has only a limited application. It is obviously, for example, untrue of Catholicism, whether in its Roman or Anglican form, and it is significant that during recent years the Catholic conception of Christianity seems to have greatly strengthened its hold. The verdict must apply then to Protestantism, and particularly to the form of Protestantism expressed in the life of the Free Churches. Even among the Free Churches there is a varying emphasis as to the importance of the denominational aspect of things. Some are more closely organized than others, but between such denominations there is, amid all differences, the closest association in worship and service. Members pass from one group to another easily and without any sense of vital change. In our Free Church life denominationalism in its more exclusive aspects is slowly disappearing. It may be that along such lines a way is being prepared for some closer unity between us. The present line of demarcation between denominations does not give any impression of permanence. The conventional boundaries are crossed at many points by new affinities. Forces are at work beneath the surface of things which may ultimately produce a re-casting of the old forms.

Two tendencies may be noted at once by way of illustration. Everything seems to point to a closer grip between the Catholic and the Protestant principles, and if that struggle breaks out afresh its effect upon our present religious divisions may be revolutionary. It is difficult to imagine, for example, how the Church of England could retain even a semblance of unity if that controversy came to a head, and it is undoubtedly that deep difference within her borders which gives an air of unreality to all the conferences about unity which have followed the famous Lambeth Appeal. Events seem to be marking time in preparation for sweeping changes to come.

The other tendency which may be mentioned is the rift in Protestantism itself caused by the new assertiveness of the literalist

school in the interpretation of the Scriptures. There are threatening signs that a narrow type of Evangelicalism may by aggressive methods bring disunion into the ranks of Protestantism at the very moment when Protestantism needs to show a united front.

These two tendencies then are creating affinities and antagonisms across all the religious frontiers. In the light of what is happening the present lines of division seem to be strangely unrelated to the real facts of the situation. New kinships are being fostered between men who dwell in different religious camps. New barriers are growing up between men who dwell in the same camp. The whole situation suggests a new grouping. Change is in the air, and the familiar and conventional divisions are challenged at every point. No one with any acquaintance with Christian history would venture to prophesy how long the present situation will retain its familiar features, or when a break will come. The conservative tendency so deeply imbedded in organized religion may give a longer tenure to the old forms, but on the other hand the realities of the situation may compel a new grouping without much further delay. Amid such uncertainties all our denominational plans are formed to-day. And there are some who, deeply impressed by the probability of coming changes, feel the slackening of denominational ties. Denominational organization is to them not unlike building castles on the sand, and they have long ago put away such childish things.

This attitude to denominationalism follows the easy current of present tendencies. It often appears as the modern intelligent standpoint, but as a matter of fact it does little or nothing for religious reconstruction. No one doubts the necessity of larger religious boundaries, but whatever form re-organization may take in the near future Congregationalists have something to offer to-day as their distinctive witness, and that witness can only be preserved in the long run by keeping our denominational life keen and vital. It is beyond my purpose in this article to enter fully into distinctive things which we might agree to regard as the special contribution of our Churches. They are not clear-cut things. A witness in religion is largely a matter of emphasis, and it is rarely the theoretical doctrines and claims of Churches which measure the contribution they make to the common life.

Our doctrine of the Church, for example, which Dr. Dale used to say was too high for adequate attainment, is often obscured in practice by remaining a kind of democratic feeling within the Church. It may have affinities with democracy, but it goes beyond it. Our doctrine is surely not merely that all Christian people have the right to manage their own affairs, but that when Christ's people come together with the single intention of discovering His will they are under the living guidance of His Spirit. Our Church and de-

nominational life is cast in the forms of democracy, but it depends at every turn not upon the right of the individual to a voice and a vote, but upon his responsibility to seek the Will of God in common with his fellows.

Another distinctive thing in the witness of our Churches is the absence of any stated creed as a test of membership. It is one of the features of Congregationalism which is most dearly prized amid the restlessness of intellectual life in modern times. It has enabled thousands of thinking men and women to retain their loyalty to Church life who, under more stringent conditions, would have been compelled to abandon it. But here again the thing to be prized is not the mere absence of a creed. There is nothing glorious in a negative position of that kind. Creedal freedom is a valuable part of our witness because a written creed so often hides the real issues of faith, and the freedom we claim becomes a condition of loyalty to the loftier standards of faith itself.

These are parts of the witness of our Churches in so far as that witness can be put in a stated form. This inheritance which is ours imposes upon us grave responsibilities in face of the situation of to-day. Among the family of Churches we have been trained to look for the good in the new, rather than the bad ; to regard every fresh track of thought with expectancy and welcome, rather than with suspicion and instinctive hostility. We are perhaps a little more free than most Churches from the bondage of old phrases. We glory in this, and rightly so. But this glory, like all others, has a weight attached to it. It is peculiarly our responsibility to find a way of presenting Christianity which will convince the mind and search the heart of the present generation. It is then of little avail that we are free from the burden of old phrases unless we can strike the new phrase adequate to the mind and conscience of to-day. In much the same way our insistence upon freedom in Church government, so often the text of our perorations, is in reality the hardest part of our task. The vindication of freedom both in Church and State is ultimately a matter of actions rather than words. A Church which claims the sacred responsibilities of freedom as a condition of discovering and expressing the will of God cannot do so with an easy flourish of trumpets. The freedom claimed for so high an end is tested by results, and must be demonstrated in the actual life of the Church itself.

How then does all this apply to the present situation in the life of our denomination ? If the Congregational witness is to be preserved at all, it is first necessary that we should achieve the consciousness of a united fellowship. The past century of our history has seen the growth of denominational organization along many different lines. We have definitely increased our responsibilities in relation to things which our Churches must do in union with each

other. The whole programme of our Churches in relation to both home and foreign work has made that extension of obligation inevitable. Slowly but surely we have been led out upon these wider roads of service, the strong joining hands with the weak in a common effort. It may perhaps be doubted whether we have in all this extension of service developed the spiritual consciousness which alone can make us sufficient for the task in hand. There is still the impression in many quarters that a large part of our organization has been fashioned by cleverness and scheming, that in short it is a cunning device rather than a spontaneous expression. At every turn we are faced by the spirit of the narrower independency which is content if the individual Church itself is enjoying a fair measure of prosperity, and which is inclined to regard wider schemes as irritating intrusions upon its peace. Sometimes, of course, there is the feeling that the wider organization is infringing upon local freedom, but the problem we have to face is a larger one than that. There is a general reaction against anything which involves common work and sacrifice upon the larger scale, and it is not always easy to decide in any given instance whether a Church is jealously guarding its freedom or selfishly prizing its comfort. There is nothing which would more certainly reduce us to the level of spiritual impotence than that mean conception of Church life which is content to regard every Church as living unto itself and dying unto itself. Against that whole order of thinking we must at all costs inspire and cultivate a spirit of fellowship to supplement the spirit of freedom.

If that is the spiritual task which faces us, the practical task is so to adjust freedom and fellowship in all our plans and schemes as to injure neither, and to develop both. It is the friction between the two which has filled our recent history. Indeed, ever since we emerged from complete independency and began forming our Churches into Unions there has been constant clashing between the two schools whose emphasis lies in one or other of these two directions. The problem is rendered all the more difficult because it has been under the pressure of outward necessities rather than by spontaneous movements from within that we have built up our organizations. Things have had to be done which could only be accomplished by the Churches acting in common with each other. Problems affecting the conditions governing entrance into the ministry ; the necessity of finding something like a uniform educational standard ; the need of securing organized help for the weaker Churches, with the problem as to how far such help ought to involve a measure of control—these and kindred questions of a practical order have forced upon us the necessity of organizing our denominational life beyond the merely independent basis. Every fresh development forced upon us by some urgent practical need has found us nervous of the new step and yet compelled to take it, so

that our progress has sometimes seemed as uncertain and bewildered as that of an old and nervous lady crossing a busy road.

Denominational statesmanship in the immediate future must try to find some way of inspiring our Churches to move towards closer fellowship, and of giving wider currency to that information which alone can help them to move intelligently together. By denominational statesmanship I do not mean the work of one man, or of a small group of men, but of all men and women who have the welfare of Congregationalism at heart. It is obviously impossible for any man or group of men to do what needs to be done without the heartfelt co-operation of ministers and Churches. This endeavour must be " a soldiers' battle," or it will certainly end in failure. The essential thing has already been referred to in the cultivation of the desire for closer fellowship and co-operation, but with that as the essential thing it follows inevitably that attention must be directed to the machinery of our organization to make it as far as possible a fit and efficient instrument for our use. The organizer has fallen into some disrepute of late, and it is a common enough thing to hear scorn poured upon those who give much of their time and energy to the machine of government. But no one who cares deeply for a spiritual democracy can afford to neglect the modes of its organization. Disregard of this aspect of things has often led to disaster, and the story of Congregationalism affords many instances of unnecessary weakness caused by carelessness in this respect.

It is not easy to put one's finger on the weak spot in our present organization. One finds evidences of weakness everywhere without being able easily to get to the root of the trouble. If I were asked to diagnose it I think the weakness which I should be inclined to emphasize most is the general lack of information about the work of the denomination which characterizes so many of our Churches. It is that lack of information, and consequently of interest, which is such a difficult problem to overtake. How many of our Churches have even a nodding acquaintance with matters which are discussed in our County Unions and in the Congregational Union ? In many cases the reports given by the delegates to the attenuated band of enthusiasts who compose the normal Church meeting are mostly concerned with the public meeting side of our Assemblies. It is a rare thing to hear any mention of denominational affairs. Again and again I have sat amazed in Church meetings listening to the kind of report which delegates have given of their stewardship. One does not wonder that the ordinary Church member has come to regard our organized work as a compound of trivialities. This general lack of information is a trouble that goes very deep down. Matters of great moment to our Churches may be freely discussed at our Councils and Unions, and yet the rank and file of our Churches

themselves may hear little or nothing about them, and the consequence is that the impression is given that our affairs are in the hands of a clique. How many Churches, how many County Unions, hear any regular report of the business transacted at the meetings of the Council or at the sessions of the Union ?

This is a flaw in our denominational life which could easily be set right if the resolve to do so were present.[1] It ought to be quite a simple matter to bring denominational questions to the knowledge of Church meetings. The minister is the obvious link, but how many ministers use their opportunity in this respect ? For example, there are many Congregationalists who in relation to the question of the Moderatorial system are anxious that the matter should be referred to the decision of the Churches, but what proportion of them have done anything hitherto to make the Churches acquainted with the steps that led to the creation of the system or the problems it was designed to solve ? No great question can be settled in an atmosphere of ignorance. Ministers may discuss these things when they come together, but the members of the Churches ought to be kept in constant touch if their voice is to have any value in ultimate decisions. It is not enough that they should be asked to form their judgment on the report of a committee. Apart from constant information, they must be bewildered when they are asked to give their decision. That, then, is one of the ways in which our denominational life may be made a greater reality to the average Church member, and I cannot help thinking that it would be a good thing for our Church meetings also if the breath of these wider concerns passed through them. It would give a new note of reality to our fellowship with each other.

There is another matter which is a good deal on my mind in these days with regard to our denominational organization. One is met at every turn by the complaint that our younger men are not adequately represented in the work of the Union. The conduct of affairs remains largely in the hands of a comparatively small body, drawn in the main from the ranks of veterans in the service. Sometimes this controversy takes the futile form of a contest between youth and age. No one, however, with the future of Congregationalism at heart can be insensitive to the need of drawing into its service a fresh stream of life and interest. I am not thinking now merely of the need of giving the younger men a chance on our Union platform. That is a comparatively simple problem to solve. But the affairs of the denomination must remain largely in the hands of our different committees, and it is with regard to that aspect of things that the problem is difficult to the point of embarrassment.

[1] A first step has already been taken. I am more fortunate than my predecessors in that, through the new *Congregational Church Monthly*, I can send a message from headquarters directly every month into 100,000 Congregational homes.

It is at present our rule that every member of a committee should be a member of the Council. The Council in its turn is elected by the County Unions. It depends upon the County Unions therefore whether the younger ministers and laymen get a chance to serve the Union—as many of them, I know, are ready and anxious to do. But the County Unions are in the delicate position of having to choose new blood at the expense of leaving off their list of representatives old and tried members of the Churches. The problem is much the same as the one which faces a great many Churches in their own work. It is a constant problem to prepare for the work of the new generation by getting younger men and women into office and accustoming them to the responsibilities of government and leadership. We must try to remedy that defect in our denominational work because for the future everything depends upon enlisting the interest and support of the younger men and women of our Churches.

I have suggested one of the ways in which that opening may be made. On the counties must rest the main part of the responsibility. But at the same time I would venture to suggest that the time has come when it might be well to revise the rule confining membership of the various committees to the personnel of the Council. If a certain proportion of outside members were allowed it would widen the field of choice and bring into our service many of the younger men who are at present shut out. At the same time, if the larger proportion of the committee was confined to the Council, it would retain that relationship of the committees to the Council which is an essential element in our constitution.

These then are two immediate suggestions which I have to make after a few months' experience of the Secretaryship—the wider diffusion of information by regular methods so that there may be a closer touch between the individual Churches and the work of the denomination; and secondly, throwing open membership of the committees to a certain proportion of men and women who are not members of the Council.

I have refrained in this article from dealing with the financial side of things, although the whole work of the Union is burdened with that problem at the moment. I am confident that the way to a solution of that problem is involved in the general question which has formed the main theme of this article. With the consciousness of closer fellowship, the wider diffusion of information, the broader basis of representation, the Churches will gradually come to realize that the Union is not a piece of distant machinery in charge of a few officials, but that it represents the united spirit of our Churches in the great tasks which they have in common.

S. M. Berry.

THEISTIC TENDENCIES IN CONTEMPORARY PHILOSOPHY

One of the characteristic features of contemporary philosophy is the tendency to discover the real nature of the universe in the higher reaches of human experience. The conviction is growing, and this is no small thing to say, that experience and reality are the two poles of a single truth. We find ourselves being forced to the admission that experience has its authentic ground in the nature of reality, and that no amount of analysis or explanation of experience can be regarded as a refutation of the experience explained. To explain the moral and religious experience, for example, is no refutation of the assertion that the world is essentially moral and religious.

There is much that might be drawn from writers of widely differing schools to illustrate this modern tendency, which places man in close organic relationship with the world in which he lives. By Absolutist, Pluralist and Realist alike man is recognized as being continuous with a larger reality. There are lines going out beyond the limits of consciousness which can never be broken, and which minister to human needs. The emotions, instincts, suggestibility, as well as the senses, are channels through which man draws his spiritual sustenance, and the organs through which the world makes itself known to him. In constant touch and fellowship with the deepest realities of the world, he is in no sense a wanderer in an alien land as we too often have been taught to think of him. Rather he is Nature's own confidant to whom alone she whispers the secrets of her heart, and to whom alone she opens the wondrous storehouse of her treasures. Not all perhaps can share alike the deepest and most sacred of her revelations. To the poet, prophet and mystic she has told much that is beyond the ken of most. But in a measure, more or less, it is open to us all by the use of such powers as we possess to know and to enjoy the truth. Nor need we mistrust our vision. For there is no good reason to suppose that what we see is a mere appearance and not reality, just because it is we who see it. We may trust the normal experience and believe it to be a true deliverance.

But although philosophy is cultivating a more respectful attitude to experience, yet much of the modern speculation which adopts this attitude is in reality very far indeed from the orthodoxy it would simulate. The " theistic conclusion " to which we are being accustomed is too often little more than a concession to a fashionable tendency of the times. In illustration of this we propose to question in particular the possibility of drawing any valid theistic conclusion

from that widely current type of thought which lays so much stress upon a growing universe, an idea which is common to Pluralism, to the Evolutionism of M. Bergson, and to the Realism of Professor Alexander.

The insurmountable problem of the Pluralist must ever be the universe. The hypothesis of a pluralistic universe remains an irreconcilable contradiction to the end of the chapter. It will be remembered that James Ward has made great use of the idea of "sympathetic rapport" as being sufficient in his estimation to account for law, uniformity and order. And, building upon this theory, Mr. Richardson, a disciple of Ward, has carried the conception one step further, making use of it to explain abnormal phenomena of the subconscious, and to state more fully the pluralist theory of reality. Reality, he says, is supposed to be constituted by a plurality of true individuals welded into one universe by the immanence in them of a single concrete entity. This entity is then used as an hypothesis to account for abnormal perception, phantasms, telepathy, and other phenomena of the subconscious.

Now, although Mr. Richardson has put this theory to the test in a new sphere, he does not seem to be quite ready to follow either James or Ward in forming any inference in favour of theism. It would be interesting to know whether, as in one place he seems to indicate, he is quite satisfied that there is room for God in a pluralistic universe. He recognizes that a mere plurality contains within itself no concrete ground for interaction. Accordingly pluralism is driven to postulate as this ground some concrete, all-pervading entity which mediates the interaction of the monads, and makes their plurality a unity as well. But for the exact nature of this entity we are referred to Ward, who quite definitely declares this medium of interaction to be none other than God himself. But it is not surprising that after taking us a step further through a discussion of pathological and abnormal phenomena which seem to suggest a medium of interaction below the level of consciousness, Mr. Richardson should hesitate to identify this single, universally immanent, concrete entity with God. He prefers to withhold judgment in the matter, contenting himself merely with the prospect that "if the nature of this ground of the world can be elucidated in its essentials, it will be possible to say whether the name 'God,' with all that that name implies, can fitly be given to it."[1] It seems highly improbable, however, that the religious consciousness, in the presence of this entity, could ever be brought to pronounce the name of God, "with all that that name implies." The fact of a sympathetic rapport existing between individuals at both conscious and subconscious levels we may accept. And even if we go further and agree to the postulate of pluralism, namely the

[1] *Spiritual Pluralism*, p. 331.

existence of a single universal entity, in which the Many exist and which provides the ground of their interaction, still there is nothing here to lead us to pronounce the name of God, nothing to inspire us to that sense of awe and reverence which is commonly supposed to be the human attitude towards the divine. All that the pluralist has done in postulating this concrete entity is to give us back our universe, of which he had previously deprived us, the universe which is the larger reality in organic connexion, not only with our conscious life, but with the subconscious life as well.

William James has said in one of his Hibbert Lectures: "For my own part I find in some of these abnormal or supernormal facts the strongest suggestions in favour of a superior co-consciousness being possible. . . . I think they point with reasonable probability to the continuity of our consciousness with a wider spiritual environment from which the ordinary prudential man is shut off." [1] With much that is implied in this we can readily agree. But there is the suggestion of something more than we are prepared to admit. Of the "wider spiritual environment" there can be no doubt. But the idea of a "superior co-consciousness" contains the germ of a theory which, as presented by the pluralist, goes beyond anything which in our judgment the facts seem to justify. And so when James invites us to take a further step we are bound to dissent. Why not "be frankly pluralistic," he asks, "and assume that the superhuman consciousness, however vast it may be, has itself an external environment and consequently is finite? Let us take the line of least resistance and accept the notion that there is a God, but that he is finite." [2] This is the frank admission which, as we have seen, some pluralists are not prepared to make. But this "wider spiritual environment" of James is precisely the same as "the universal concrete entity," and it seems in both cases to be little more than a tardy recognition of the fact that pluralism has made a false start. What at an earlier stage was regarded as separable from individuality is now re-introduced into the system as something of a mystery.

The fact is we never can reach a theistic conclusion along pluralist lines. Neither can we expect to discover a universe if we take the road of pluralism. But these are not good reasons for abandoning the pluralist standpoint. The one and only good reason for doing so is that it makes a false start. It should be remembered that modern pluralism first raised its voice in protest against an Absolute Idealism which conveyed the notion of a "block universe," a "static, timeless, perfect Absolute." But Absolute Idealism has been restated since then, and the successive modifications it has undergone have made it more readily acceptable. Pluralism, on the other hand, is in danger of becoming crude. In just revolt from an eternal

[1] *A Pluralistic Universe*, p. 299.

[2] *A Pluralistic Universe*, p. 310.

One, it has taken up an indefensible position by an originally discrete Many, with the result that difficulties have arisen in the subsequent attempt to account for the intercourse and interaction between individuals. In the long run the pluralist is bound to admit that "even monads must always have had *some* nature," and further that "laws are not, as it were, imposed upon things from without, but are merely descriptions of the way in which things behave." [1] If so, this is a significant admission in so far as it concedes that the monads which compose the world are of precisely such a nature as to make a universe of which every monad forms a vital part. And the modes of behaviour which we recognize as natural laws are clearly the outcome of interaction according to nature. May we not say then that the moral and religious experiences, like natural laws, are not imposed on things from without, but are a description of the way in which things naturally behave? In which case it is the nature of the universe itself which yields the moral and religious experience. Whereas starting from a presupposition of an ultimate plurality and singularity of monads, it is impossible to arrive at any conception of a God who could be common to all men, and any satisfying theistic conclusion is made impossible from the outset.

Between Pluralism and Evolutionism there is a close affinity in some respects. The "universal concrete entity" or the "superior co-consciousness" (according to what lengths our pluralism may go) is replaced in M. Bergson by the "creative impulse"; the inert resistance of a characterless matter takes the place of featureless monads.

Life, according to M. Bergson, has insinuated itself into matter, and has succeeded by dint of humility, as it were, in overcoming its inertia. So silently and with such subtlety has it permeated dead matter that it is often hard to say whether we are in the presence of physical, chemical, or vital changes. The experiments and failures of the life force have been many. Wherever it moves it creates. But many forms of creation have been left stagnant because they proved inadequate to the one and only demand which the vital impulse makes upon its medium, namely the fullest scope for pursuing its onward path. Before it devised man as a medium of such expression it had created unnumbered hosts of organizations, each more or less successful, so that our world is strewn with life's experiments and life's comparative failures.

The vital impulse, moreover, is a force without purpose and without direction. Life, we are to understand, does not realize a plan. To attribute to life anything of a preformed purpose is merely being wise after the event. It is to look back over the past and read into the first beginnings of world history all the subsequent achievements of progress and creation. If there is a unity in life at all, it is therefore, according

[1] *Spiritual Pluralism*, p. 75.

to M. Bergson, not a teleological unity, but a unity to be found solely in the impetus that pushes it along the road of time. The harmony is not in front, but behind, derived from a *vis a tergo*, given at the start as an impulsion, not placed at the end as an attraction. The created forms, therefore, the lines of evolution, the arrests and setbacks, are all contingent. "Two things only are necessary," we are told, "(1) a gradual accumulation of energy; (2) an elastic canalization of this energy in variable and indeterminable directions, at the end of which are free acts." [1] This is the only end and purpose of creation. Properly we cannot speak of an end at all. There is a result up to date, but nothing more. The method and course of achievement of this result is purely accidental. It might have been effected more rapidly and successfully in quite other ways which are of necessity beyond human telling, because the "human telling" itself is but an accident by the way, and in no sense is it the one thing necessary to the accumulation of power in the initial impulse, or to the further varied canalization of its energies.

Now, while there is much here that is timely and well said, there is much also that excludes the possibility of any theistic conclusion which would satisfy the religious consciousness. It is a great truth that M. Bergson has brought to light, that the ends of human progress are beyond the power of manipulation, or the range of human vision. Perfection cannot be expressed; and while the goal of our endeavours can certainly be defined, yet the results of our conduct cannot be completely explained by reference to intention. Progress, we must agree, has always been creative. At every moment something new emerges. Before that "something new" has been created the potentialities of the situation are unknown, and the possibilities which lie still further ahead are altogether unpredictable. We move one step at a time, not knowing what an hour may bring forth. And the present, although it represents the outcome and even the accumulation of the past, is yet something more than past events rolled up into a bundle as it were, and seen as an instantaneous living whole. It is something which man in his conscious pursuits never intended and never expected. It contains the unforeseen and unforeseeable. And so there is truth in M. Bergson's saying, that "the portals of the future remain wide open." But this does not mean that the future is all contingency.

"The portals of the future are wide open." Then what of the future? What is its relation to the present? Is it a sheer addendum, the tacking on of something more, the creation of something altogether new? Is it something clapped on to the bundle of real time which we call the present? In this matter M. Bergson tells us we are the victims of an illusion. "As the succession to come will end by being a succession past, we persuade ourselves that the duration to

[1] *Creative Evolution*, p. 109.

come admits of the same treatment as past duration, that it is even now unrollable, that the future is there rolled up, already painted on the canvas. An illusion, no doubt, but an illusion that is natural, ineradicable, and that will last as long as the human mind! *Time is invention or it is nothing at all.*" [1] So the future stands unrelated to the present! It has yet to be invented! Contingency reigns.

M. Bergson has emancipated us from the idea of time as a succession of events. What is past in time is gathered up into the present, so that the present movement of time is the only reality, and the past lives in the present. The present is the process up to date. But his treatment of the future suffers from a certain inconsistency. The present cannot stand alone. As it implies a past, so just as surely it implies a future. We must be consistent in our account of time. Time, as M. Bergson says, must always be seen from the point of view of the present. The idea of time as succession is a spatial illusion. But if this is so, the same criticism must apply to the future. If there is to be any future at all, therefore, it is not to be described as what lies beyond " the open portals," an empty space waiting to be filled, a vast unknown, a dark beyond where not even the light of probability has yet penetrated. If we are to be true to our conception of time, we shall see the future as in some sense bound up with the present. In short, the vital impulse, the life force, if it is to be anything at all, must have real and essential characteristics which are always at work, whatever process of evolution it may be required to undergo. This means that if to-day we discover signs of intellectual, moral and æsthetic values, we must regard them as belonging essentially to the eternal reality of which we form a part. And we must accept it that these values are significant for the future. This does not give us any clear notion of an end or a consummation to be achieved, but it does give an idea of direction. The future, therefore, is not sheer contingency. It is dependent, and for ever dependent, upon the true nature of reality. What that true nature is we only know in part, or, as we might say, we know it only so far as the process has gone. But what it is so far, and what we recognize it to be, is a sufficient indication to enable us to further or to frustrate the course of the future.

If M. Bergson's theory of time be true, and if it be consistently interpreted both in relation to the future as well as to the past, we have an implied theory of reality which should lead him to restate the doctrine of vital force. The idea of contingency has been allowed to play too great a part in his battle with mechanism and finalism. A life force of an indeterminate character is, as a matter of fact, quite inconceivable. What lacks any determinate character is nothing at all. It is impossible to eliminate all trace of determinism from our philosophy as M. Bergson has tried to do. " A gradual

[1] *Creative Evolution*, pp. 360–1.

accumulation of energy" and "an elastic canalization of energy" is all that he allows. But this is not all that is involved. If the vital force is so completely devoid of character, then the character which at any rate has emerged must be sought in the matter which it permeates.

Now, although M. Bergson has given us to understand that his philosophy carries with it theistic implications, we cannot venture to suggest how this may be. It must be left to him to work out his system to its finish. As it stands at present it seems that only after some such re-statement as has been suggested is the way open to any theistic conclusion. God cannot be supposed to stand apart either at the beginning or at the end of an evolutional series. He is in it all through, and he is the same all through, or he is no God at all. Our theory of evolution, therefore, while we may be content that it should yield no clue as to what is its ultimate goal, must nevertheless account for that which gives to us a sense of direction, and imparts a slight but sufficient assurance of the permanent, fundamental, and divine element in reality.

While M. Bergson might reasonably be expected to associate his God with the *vis a tergo*, Prof. Alexander's conception, on the contrary, is explicitly teleological, and gives to us what seems to be the only idea of God which the advocates of a growing universe can consistently entertain; and that idea is one which, to say the least, is distinctly disappointing to the religious consciousness. The religious consciousness, he rightly says, has its correlate, which is God. God belongs to reality. He is a quality of reality. But if we are to understand what is God's place in the universe, we must know what is meant by the hierarchy of empirical qualities which emerge one by one in the course of evolution. In the first place, all takes its rise from within the common matrix, which is Space-Time, or pure motion, and all empirical qualities are motion-complexes. In this hierarchy of qualities we have inertia, colour, chemical affinity, life, mentality, in ascending order. The tertiary qualities stand on a separate footing. They are every bit as real as the secondary qualities, but they are a resultant from the amalgamation of the object with the human appreciation of it. They do not stand, therefore, in the hierarchy of qualities which are the mark of a growing universe.

Fortunately it lies outside our province to attempt here any criticism or even appreciation of this new and difficult system of thought. But something must be said of the place which it gives to God. And since this line of thought is less familiar than that of the writers already referred to, it may be well to quote more freely from Prof. Alexander's *Space, Time and Deity*.

"Deity," we are told, "is the next higher empirical quality to the highest we know. . . . At any level of existence there is a

next higher quality which stands towards the lower quality as deity stands towards mind." [1] The universe is growing. Other qualities are yet to be formed. "There is a nisus in Space-Time which, as it has borne its creatures forward through matter and life to mind, will bear them forward to some higher level of existence." [2] "Deity is thus the next higher quality to mind, which the universe is engaged in bringing to birth. That the universe is pregnant with such a quality we are speculatively assured. What that quality is we cannot know; for we can neither enjoy nor still less contemplate it. Our human altars are still raised to an unknown God." [3] The idea of an unknown God, Prof. Alexander says, need not dismay us. Unknown does not mean unexperienced. On each level of finite creatures, the next higher quality, which is deity, is always experienced, though not enjoyed or contemplated. To know it one would need to realize it in oneself.

But what are the other qualities of God besides that of deity, which apparently is unknown? Of certain qualities we can be quite sure. God is not spirit. He is *also* spirit. "God, the being which possesses deity, must be *also* spirit, just as spirit or mind presupposes its possessor life, and life physico-chemical material processes." [4] And where does God reside? At present we can only say he is the whole universe possessing deity. But transporting ourselves in thought to the next level of existence, we must "imagine a finite being with that quality, a God of a polytheistic system, or what we have called an angel." [5] Remaining, however, at our own level of existence from which alone he is God to us, he is experienced as infinite. But since we ourselves do not share in his quality of deity, we are forced to the conclusion that his deity, though infinite, is not everywhere, but is lodged in some portion of the universe. "God's deity is lodged in a portion of his body, and represents that body. But since his body is infinite, his deity which represents his body is infinite. God includes the whole universe, but his deity, though infinite, belongs to and is lodged in only a portion of the universe." [6] In what sense then can we say that God is actual? Only as experienced. The individual we have sketched, says Prof. Alexander quite candidly, does not exist. "As actual, God does not possess the quality of deity, but is the universe tending towards that quality. This nisus in the universe, though not present to sense, is yet present to reflection upon experience. Only in this sense of straining towards deity can there be any infinite actual God." [7]

In this system, therefore, God is recognized as an ever-present reality to the religious consciousness. He does not depend for his reality, like the tertiary qualities, upon the amalgamation of mind with its object. He is an empirical quality, or rather the fair

[1] ii. p. 345. [2] ii. p. 346. [3] ii. p. 347. [4] ii. p. 349.
[5] ii. p. 354. [6] ii. p. 357. [7] ii. p. 361.

promise of a new empirical quality, which in its coming to birth makes itself felt in the unexplored depths of human consciousness. Prof. Alexander quotes with approval from William James that "the conscious person is continuous with a wider self through which the saving experiences come." "The world as a whole," he adds, "in its forward tendency acts upon our bodily organism, and the religious sentiment is the feeling for this whole. Parts as we are of Space-Time, we throw out feelers towards the rest of it, and we are accessible to its influences." [1] The object of the religious sentiment, therefore, is no mere imagination, the fantastic creation of a disordered mind. It is an object which stimulates the normal person. And the religious consciousness is to be compared with the instincts, all of which pre-suppose, and reach out towards, their appropriate objects.

But if God is an ever-present reality, there is a sense in which he is an ever-present unreality. For he is always in the future. "Deity is some quality not realized, but is in process of realization, is future, and not present. . . . The world which works upon our religious susceptibility is the actual world, but that actual world contains the seed of the future. . . . What acts upon us is what is to bring forth deity." [2] Placing God in the future in this way as an unrealized quality makes it look as though we had inverted the usual order of theological procedure. God would seem to be the creature of the universe, instead of the universe being God's creature. But with the raising of this problem Prof. Alexander is given the opportunity of closing the circle of his system. As being the whole universe God is creative, but his character of deity is created rather than creative. All empirical qualities, we must remember, are complexes of the original Space-Time. Space-Time itself therefore is properly the creator and not God. "It is only when we look back and identify God's body with its previous stages and ultimately with Space-Time itself that we can speak of him as creator. God himself, that is the universe tending to deity, is creative only of deity. On the other hand, deity owes its being to the pre-existing finites with their empirical qualities, and is their outcome. God, then, like all things in the universe—for Space-Time is not in the universe, whereas God, since his deity is part of the universe, is in it—is in the strictest sense not a creator but a creature." [3]

Now this account of God, coming as it does at the close of a serious and closely reasoned argument, must be treated in all seriousness, though there are elements in it which make it appear a complete travesty of the religious consciousness, and the very *reductio ad absurdum* of the idea of an evolving God and a growing universe. It would be in vain to dispute the fact of evolution and

[1] *Space, Time and Deity*, ii. p. 376. [2] ii. p. 379.
[3] ii. pp. 397–8.

the emergence of new qualities and real differences in the world process. But to identify God with the next higher quality is to make of him, if not an illusion, yet certainly a Will-o'-the-Wisp, who is always eluding our grasp, yet always luring us on by holding out false hopes. No sooner have we caught up with him than he ceases to be what we had supposed. Deity belongs apparently always and only to the next higher quality. So if one could traverse the path of evolution it would be like one of those disappointing walks in hilly country, where the next ridge always holds out promise of being the last and longed-for summit from which to survey the country round. But our hopes are never rewarded. Disappointment and mockery await us at the end of every stage of our journey. The religious consciousness can never be satisfied, nor can philosophy, with a God who is an "ever-not-quite." Man can reconcile himself to the belief that there may be creatures on a higher level than himself, but he will never consent to fall down and worship the superman. We must support the naïve religious consciousness in its justifiable demand for finality and for a God who is absolute. Prof. Alexander can give us no assurance that God as final will ever exist; for where Space-Time is the stuff of reality there is no room even for a metaphysical finality.

But not only is the religious consciousness offended at the lack of anything like finality for its God, it is dismayed by the suggestion that "deity owes its existence to the pre-existent finites with their empirical qualities." It cannot be denied, of course, that the future depends upon the past, and that whatever future qualities and differences may emerge, they must emerge from out the present, and must therefore in some degree give warning of impending changes. But real differences are emerging and real changes taking place every moment of our lives. New qualities, not very striking perhaps, but none the less real, are being created every day in our own personal experience. Are these qualities invariably deified before they are actualized? Are these all cases of the universe in its nisus towards deity? Are we to see in these the progressive movement towards deity? If so, it is strange that we should not have detected more readily their religious significance. For it is in these comparatively trifling and normal movements of personal evolution that the reality of change and progress is most intimately felt. The vast cosmic movements from matter to life, and from life to consciousness, are so gradual and imperceptible that it may confidently be said that they are quite beyond the range of conscious experience. But there is enough experience of evolution in our own life to bring out the consciousness of God, if indeed that is the way it comes at all. In our time we pass through many stages of natural evolution, stages which we can recognize as impending, present, and then past. But it is not in these that the religious consciousness is necessarily

awakened. And we do not recognize them as being in any sense a movement towards deity. On the contrary, they are felt as a movement towards *self*-realization, as an enlargement and enrichment of our own personality. The future is felt in some way as a promise that a fuller meaning and wider opportunity shall be given to the present. The future, so far as it breaks in upon consciousness at all, is not felt as something alien to and different from the present, or as something which will leave behind and disown the past. It is continuous with the present. The transcendence of the future is a transcendence of potentiality. This is not the transcendence commonly attributed to deity. Man aspires to the realization of his potentiality, but the aspiration to deity would be like an effort to neutralize the object of worship.

The root of the difficulty lies in the fact that Prof. Alexander has transferred the object of religious consciousness from the realm of values to the sphere of empirical qualities. "Deity is not itself a value," he says, "for values are human inventions, and deity is ultra-human. Deity belongs to the order of perfection and not to that of value."[1] This seems to carry with it the assumption that natural evolution is an automatic process of perfection. But the fact has been ignored that the evolution of values is very largely responsible for the direction which is taken in the evolution of empirical qualities. And the emergence of a new quality is only judged as perfecting the process according as it satisfies the judgment of value. It is the value judgment of the individual and of society which in the long run directs the course of evolution. Therefore in speaking of the universe in its nisus towards deity, we cannot do justice to it without reference to values.

Now, Prof. Alexander is a good realist, and he takes great delight in contending for the objective reality of values. They are the result of the amalgamation of the mind with its object, he says. They are not a fiction of the imagination, but a real product. In which case, we may ask, since value judgments are not merely subjective and idiosyncratic, are we not entitled to say that there must be something in the nature of the object that determines the judgments to be what they are and not otherwise? We cannot expect Prof. Alexander to agree, for he has made the explicit statement that while deity belongs to the hierarchy of secondary qualities, the tertiary qualities are all evolved on the level of mind. "The religious sentiment," he says, "is unlike the sentiments of the tertiary qualities in that the religious response does not create its object but finds it."[2] But this is just the ground of our complaint, that he has banished the conception of value altogether from its true place in the history of evolution, and consequently is unable to find in the religious experience anything more than a vague sense

[1] *Space, Time and Deity*, ii. p. 410. [2] *Space, Time and Deity*, ii. p. 374, note.

of an unknown somewhat, which the future holds in store. But this is a conception which is quite incapable of bearing the weight of a fully developed religious experience. It is not the feeling of progress, but the sense of absolute value as determining the direction of progress which speaks to us of God.

If the idea of value be restored to its rightful place as being in a large measure the determining factor in progress and evolution, Prof. Alexander's account of the religious consciousness gains considerably in force. The distinctive feature of the religious consciousness is the sense of an immanent will bearing upon it the stamp of divine authority and absolute sacredness. But in the works of both M. Bergson and Prof. Alexander we look in vain for that element of value in the divine action by which it is recognized as divine and obligatory. The action of God upon the human will and consciousness is not that of an irresistible subconscious *force*, but rather an action of an unmistakable *kind*, and recognizable as of a certain intrinsic value. God's action is not *absolutely compelling*, but *absolutely sacred*. It is not *all-powerful*, but *all-holy*.

The God that is all-holy therefore cannot be identified with the vital impulse any more than with an unrealized potentiality. The idea of an evolving God within a growing universe is the result of the failure to take account of values which exist as final and absolute throughout the process of phenomenal evolution. God is recognizable in the universe and in human experience in virtue of the divine initiative whereby man finds himself compelled to adopt an attitude of homage and respect towards objects which present themselves to him as intrinsically worthy. And in no experience is this more strikingly manifest than in the experience of moral obligation. The Good Will is always present, always active, and always obligatory upon the human will. Thus man carries within the circle of his own immediate consciousness the sufficient assurance of a Higher and a Greater than himself, who is the ground of our human brotherhood, and the object of our united worship. And he who takes counsel with the moral ideal as revealed in the deep places of his own heart most surely consults the Will of God.

N. A. Turner-Smith.

THE RELIGION OF THE AVERAGE MAN

Let me be quite frank in confessing that I cannot offer anything like an adequate presentation of the case. This feeling must always be uppermost in the mind whenever and wherever one attempts to describe external conditions. It certainly applies to any attempt to describe scenery or physical objects. One simply cannot get away from the obsession of a particular point of view—and yet there may be no consciousness of the least bias or partiality. The unconsciousness in itself presages mischief, for there seems little or nothing to guard against. Indeed, given the presence of a kind of nervous anxiety—to put it at its worst—much initiatory work would have to go by the board. In other words, writing as well as speaking is made much easier in consequence of an implied infallibility, and, conversely, cripplement ensues with a sense of indecision.

All this may not appear to be the best form of preface in setting forth one's impressions of a peculiarly delicate frame of mind. How can one dare to attempt to interpret another's religious or non-religious standpoint? At least, it may be rightfully urged, you ought to prove the validity of some claim to a degree of prescience—if you propose to be able to mount the forum, you surely ought to be under such an intellectual, if not indeed a spiritual, influence so as to be able to dispense with all doubts and misgivings.

Yet in spite of all this I venture to think I know something about my subject. My readers will also know something, perhaps more, so that it is possible that even if I only act the part of a provoker some little good may result.

Who and what is the average man? A simple question—on the surface! And when you have found your average man and reduced or induced him to be amiably talkative, what kind of an answer do you expect? And further, what is the nature of his religious beliefs—assuming, of course, he has any? Well, if you really want definite information you had better leave your average man severely alone, or rather you must not ask him leading questions. For the average man has—to employ his own suggestive language—"no use" for religion at all. And therefore to ask is to waste time.

All the same, whether he affirms or denies, he has a religion, and it is this religion we propose to examine. Would it be unfair to state that, to speak roughly, he has a "post-dated" kind of religion? What is this? A little difficult to explain, but as far

s one can see it is something *in reserve*. Our average man is a philosopher. Apparently he is wholly, and it would seem hopelessly, entangled with present matters; he seems to have no eserves worth the mention. This, however, is only superficial; everal times in his life he has had occasion to trespass upon his eligious reserves; he has watched beside death-beds; he has ttended funerals; he has had ghostly visitations. And, though e has escaped as quickly as possible from such untoward positions, e cannot get away from the fact that he has been there. After he event he has asked himself what it has all been about. Something unusual has happened, and when the usual has pushed the nusual into oblivion there has yet sometimes remained a kind of uery.

What *has* it all been about? Is it likely to occur again? Will it engulf him entirely some fine day? Etc. etc.

He may go so far as to think *there is something* in it. Perhaps e admits to himself that he doesn't know everything, even about very ordinary matters. Who is God? Whatever God is not to is mind, He certainly is very big, very strong, very powerful. Clearly it looks as if God could "get him" on some date in the uture. Our average man sees that the laws of his trades union, he etiquette of his profession, or the rules of his set, will not be f much use to him then. No! he must fall back upon some ther consolation, and he does.

He first tells himself that really there are so many in his own osition that the very impact of numbers must work in his favour. He is willing to take his chance with the majority. Even God—e argues—must be impressed with masses. He thinks, too, that fter all there must be something of the nature of a debit and credit ccount in some tremendously big book. This being so, the presence f ever so little credit must at least operate for his benefit. Hell s for the absolute bankrupt; while the prisoner at the bar can how any assets at all he cannot be sent into outer and irredeemable darkness. Our average man knows thoroughly well that he cannot e judged to be a hopeless moral bankrupt. He gives God credit or simple honesty, and this thought brings him satisfaction.

Besides, he thinks he has his rights in other directions. He idn't as much as ask to be born into the world. He certainly idn't select his parents. He didn't choose his temperament. Associations, environment, and a hundred and one matters came o him; he didn't go to them. He says he doesn't dislike God. Why should he? He says that God cannot bear him much malice, or it takes two to make a quarrel.

As regards the future, he must simply *go through it*. It by no means follows that the above train of reasoning ever finds audible r indeed conscious utterance. "Wait and see" represents to a

very large extent the mental attitude. It would seem that once questions of the ultimate were allowed, the average man would lose a certain sense of courage and endurance. He would become bewildered. And that is the last thing he desires to take place. At all costs he must, he feels, preserve an equanimity which shall be proof against all questionings concerning the future.

"Let the future take care of itself." Yes, he has heard all about Christ, and has read about the various opinions respecting Him. Christ is all right. Our average man has nothing to say against Him. Why should he? But he thinks a lot of fuss has been made—far too much. He thinks that sentiment has sometimes gone mad about Jesus Christ. As far as he himself is concerned, he is content in assuming a strictly proper and correct, if negative, attitude. That is to say, he respects Christ, but resents the idea that he ought to love Christ. Perhaps he does love Him, perhaps he doesn't—he is not at all sure; at all events the matter is for himself to decide without any interference either from a tract or from a tract-holder.

In his fortunate moments our average man does come into contact with a Christ he really could love, worship, and adore. But the vision is a fleeting one. A picture, a man, a woman, a child, a crucifix, may possibly be so many agencies—now and then. Our average man would often like to know how to love Jesus Christ for Himself, and despite the heaped up theories of mistaken prelates and Churches. As it is, he seldom thinks of Him, and when he does the vision of some vague shadowy object floats, as it were, across his mind. The average man hardly dare permit himself to dwell long on the personality of Christ. He is afraid some unpleasant implications may result. He is also afraid that his defences—such as the alleged inability to understand—may crumble away in a very short time. To ignore, therefore, appears to be the most effective policy. Yet all the time at the back of his mind our average man has some sort of idea that he is making a mistake in shirking the issues. He goes on shirking them all the same. Of course he doesn't go to a place of worship. And this neglect rather brings a sense of satisfaction. A very curious conclusion—but it is there. Why the satisfaction?

For one thing, there seems to be a measure of superiority in declining to take part in an empty, vapid, useless ceremony. It is true to say that he seldom, if ever, quite understands the meaning of the terms, but that little omission doesn't matter very much.

Moreover, he thinks the spectacle of a hundred different sects each in its own pen altogether amusing—each separated and divided by rules and observances, each believing that its own peculiar and particular interpretation is the best. Our average

nan sees all this and involuntarily exclaims: "See how these Christians love one another!" He can tell you of his experiences in business with churchgoers. He says they are all alike, and when you ask for instances, he remembers three—Mr. A, a prominent Wesleyan who went bankrupt and lived happily and luxuriously ever after; Mr. B, a Congregational deacon, who cornered or helped to corner the beef market with very satisfactory results for himself; Mr. C, a Unitarian of light and leading, who systematically ground down his clerks with very good advice and very poor salaries. He knows, too, of plenty of Church of England and Roman Catholic folk who are anything but patterns, and he finishes up by saying that if he has left out any other denomination, it is by no means because he doesn't know them.

In another strain he will explain that the recollection of his awful Sunday-school days is enough in itself to turn any honest man from going to church. "Do you know, sir, that when I was young Sunday was a little hell on its own. What with learning verses, singing hymns, listening to sermons, and all the rest of it—it was simply awful—simply awful!" After a pause he proceeds: "And the lies we were told by our prim, demure, docile, Sunday-school teacher. The one I have in mind was the second daughter of the Vicar. She told us one day that God made some bears eat up some little kiddies because they were rude to one of the prophets. And we believed her—that was the worst part about it. There was plenty of other rubbish crammed down our throats."

Our average man seems almost to lick his lips during the above recital. One ventures to say that in politics, in medicine, in science, in sociology, etc., very foolish things were once upon a time openly advocated. A quotation comes to hand.

"If to-day I had given the answers to questions which I gave thirty years ago in the Cambridge Natural Science Tripos examination, instead of receiving a first class I should undoubtedly have been "ploughed" as an imbecile. And yet every professor and teacher was as resolute in his dogmatism then as any of the theologians whom they affected to despise. And I would be content to prophesy that any answers given this year to any examination in the higher sciences which would to-day secure honour, in thirty years would ensure a similar fate. When Dr. Einstein and his followers can challenge the law of gravitation, and not without success, you must feel that the bottom is dropping out of your world."

So writes C. F. G. Masterman, Privy Councillor, and sometime Fellow of Christ's College, Cambridge, in 1922. As a simple matter of fact, our average man is hardly qualified to pass an intelligent opinion on many big questions—religion being one of them—because of the absence of intelligible premisses. It is not yet

accepted that the repetition of any formula necessarily provides so many confirmations of its truth.

Religion is all humbug; parsons are all frauds; churches are only meant for feeble intellects, and the like. To repeat the above even for 999 times may not carry the least iota of certainty to any unbiased mind. Surely it is not unfair to subject the average man himself to a species of mild cross-examination. Has he, too, not got a measure of responsibility? Is it his right alone to criticize without laying himself open to be criticized? One would approach him on quite broad lines with the open admission of many defects in the present notions of religion, and yet at the same time try to get to know his precise attitude. Does he or does he not rule religion entirely out of all consideration, something which is worthy of receiving attention at all only on the basis of a queer and fanciful and wild hypothesis? If he replies in the affirmative, one can without malice put him down as a curious person; if in the negative, the road is left open for discussion and argument as to ways and means. For, once your average man is forced to acknowledge at least the potentialities of the religious position, there are the possibilities of quite a good advance.

The average man must be regarded as a fellow-being anxious to bring about a betterment in every department of life—even the religious. Mutuality must supersede suspicion. "What would you do?" "What would you advise?" "What are your plans?" Ask Mr. Average Man the above questions. Also ask him to be sensible enough, patient enough, teachable enough, to look upon religion as just an agency, in spite of all its feebleness, in the direction of the production of better men and women in this wonderful world.

The average man is, after all, distinctly human, and therefore is distinctly spiritual. He has discovered the former *for* himself; the latter must be revealed *to* himself.

W. H. Jacobsen.

THE ECONOMIC CHALLENGE OF ORTHODOXY

It will not be questioned that one of the most important tasks of constructive Churchmanship at this time is that of determining the true relation of the Faith and the Church upon the one hand, and the economic and social claims of the rising democracy upon the other. Unfortunately the confusion of the Christian approach to the problem cannot be said to be diminishing. There is no accepted Christian economic ; and there is a widespread assumption that those who are in revolt against the established secular order are necessarily, though sometimes unconsciously, in revolt against the Christian religion. It is feared that the overthrow of the present economic structure must inevitably be accompanied by the promulgation of moral standards which are specifically anti-Christian.

It is true that political and economic revolt has often been openly identified with attacks upon Christianity. Yet there is no intrinsic reason why orthodoxy should consider itself bound to support the present economic scheme as a system instituted by the counsels of God. If man possesses moral freedom, he may have employed it to thwart the designs of Providence in the field of political economy, as elsewhere ; and the situation of society may well reflect as much of human selfishness as of divine purpose. The fact that the modern economic order has arisen in a world more or less deeply permeated by Christian culture cannot be held to prove any final consonance between orthodoxy and that same order. No Christian apologist has ever claimed that the conquest of the world by the Faith has, at any time or place, been complete ; and there is no guarantee that such conquest shall be won by sure and regular stages. The Christian Church has outlived various social modes. It has seen the collapse of more than one vast secular structure. And there are signs that the present order is destined to undergo drastic revision during the next generation or two. Our view of such changes, as to whether they must necessarily be disastrous or not for the cause of religion, will depend upon whether we do, or do not, believe that the main characteristics of the modern period have marked the true course of human attainment and are a genuine expression of the Christian spirit.

That period has produced real achievements which will endure for the good of the race. Yet it seems that these shining triumphs have been so misappropriated that in spite of all advance in knowledge the world is still strangely lacking in wisdom ; and notwithstanding the increase of our power over our physical environment, there is now as much strife and discord concerning material possessions

as in any previous time. The causes of this failure—a failure recognized by many competent observers, from Matthew Arnold to Rudolf Eucken, and made terribly explicit since 1914—must be looked for in the nature of certain sanctions which are assumed as integral to the very structure of the present order, but have never been thoroughly tested, by the mass of men, in the light of the Christian revelation. They may be set forth somewhat after the following fashion :

1. The modern period, in every realm of life, from religion to economics, has thrown an unbalanced emphasis upon the individual as an isolated unit. This, at first, may have been a necessary and not unhealthy reaction against a corporate conception of life which had become rigid, mechanical and repressive. Without doubt, the Renaissance and the Reformation released forces which had been wrongfully and needlessly imprisoned. It is, however, equally certain that those forces have been allowed to run riot, with the result that the western world has been unable, whether in the society of the Church, or in the field of secular government, or in the domain of philosophy and art, to produce any coherent and consolidating order, capable of providing all individuals with a liberalizing environment of cultural fellowship. Such combinations as have emerged have been unconscious of any underlying universal humanity. The rise of European nationalism succeeded in depressing the fact of Christendom almost to the level of pious pretence. The initiation of the class war may destroy not only nationalism, but even the last remnants of the notion of Humanity. But neither national loyalty nor class-consciousness can save a man's soul.

2. In the second place, we have seen the progress of the dogma of " self-realization," in which the ego is viewed as the sufficient end of its own activity, and not as an element in the realization of the common good. This probably may be traced to the Kantian teaching that man is an end in himself. As Kant presented that teaching, it was a noble protest in behalf of human freedom ; but set amidst a philosophy of individualism, it was bound to produce disaster : and the setting had been already prepared by Reformation theology. Unless the lesson of the solidarity of the race has been thoroughly learned, the conception of the individual as an end in himself must necessarily lead to Nietzsche and the a-moralists. All the sloughing off of the sanctions of domestic morality which we now behold is the last result of the belief that the satisfaction of the individual, considered as an isolated end, is the sole task of life ; but the economic effects of that belief have been long established.

3. With these things, of course, is conjoined the notorious positivism, or secularism, of the modern outlook, which has now produced a distressing bankruptcy throughout the whole world of human culture. The ideal of material wealth has probably become

lore generally accepted in this age than at any other period of the hristian era. In company with individualism and the dogma of self-realization " as we have described it, the pursuit of " success " as erected a kind of moral code and almost a religion of Mammon orship. There is no longer much hypocrisy about the pursuit of loney and the advantages which the possession of wealth can ecure. We scarcely think it necessary to pretend to be doing nything else. The getting of gain is set forth as one of the supreme uties which a man owes to himself ; and he who has not succeeded this is quietly but surely estimated as a failure indeed. One conpicuous effect of this is that the masses of the poor, possibly quite s ready as the rich to burn incense in the temple of Mammon, are eing taught to turn the political discussion into a purely economic iscussion ; and if they do not get the better in that argument, ne resort to other and more disastrous methods may yet be made places far away from Russia. The only sure way of escape from hat possibility is by turning the economic discussion into a religious iscussion, and agreeing to test the present order by the basic conepticns of the Christian Faith.

It will be generally agreed that the whole outlook upon life, s duties and responsibilities, will be logically determined by the onception of ultimate reality adopted. And the Christian conception of ultimate reality is expressed, not in a doctrine of the ersonality of God, but in a doctrine of the sociality of God. At ne basis of all contingent existence, according to Catholic and Evangelical theology, is a mode of Being which is essentially comunal. God is more than a Person : He is a Society of Persons. t is not necessary to indicate in any detail the tendency of recent hilosophy to return to the Trinitarian view. The reader may be eferred to Professor Clement C. J. Webb's Gifford lectures, *God nd Personality*. What we are now emphasizing is the obvious onclusion that for Orthodox Christians the ideal goal of life must e positively social, seeing that Orthodoxy proclaims no mere Trinity f accommodation to the human mind, but teaches that absolute xistence is a Trinity of Persons in unity of substance. It seems a egitimate deduction that those who profess this belief are bound o consider that personality in man cannot reach its perfection apart rom a co-operative society. No doubt the Unitarian conception s capable of providing a lofty moral standard. It cannot be shown hat anything more than Unitarianism had become explicit in the onsciousness of the Hebrew prophets. But the prophets were ealing with a situation in which the instinctive corporate sense ad not yet passed into the assertion of individual values. Once hat development was in progress, there was need for some further anction than that of the unity of God to secure the loyalty of man o man. Personality as inherently related to personality must be

shown to belong to the fundamental nature of existence. The binding and integrating power of love must be shown to possess a field of exercise within the very Being of God. And at any rate, for those who receive this account of the divine nature, no combination of religiosity and self-assertion can ever be an adequate way of mortal life. Most clearly, the doctrine of the divine Trinity in Unity, in its application to the ordering of human existence, implies co-operation in every sphere, and conveys a warning of failure to every attempt to build the house of life upon purely competitive impulses. It would seem, then, that at the very outset of its account of the universe, Christian Orthodoxy collides with the assumptions implicit in the modern social structure. But this is only the commencement of the argument.

Orthodoxy itself, in its purely religious expression, has two great modes of emphasis, the Evangelical and the Sacramental. At present they are often unnaturally divorced, because of the confusion which modern developments have cast upon Christian thought; but we shall find that the practical conclusions of Evangelical and Sacramental principles are by no means contrary or diverse. Both minister to the needs of a race whose broken and devastated fellowship is a standing outrage upon that social harmony which is of the very Being of God. It is customarily taken for granted that the Evangelical presentation of the Christian religion is concerned in a special, and indeed exclusive, manner with the individual soul. We need not discuss this assumption, save only to point out that even if it be justified, the conclusion is not necessitated that the evangelical statement is complete in itself. Presumably, however, the Gospel, when addressed to the religious needs and intuitions of the solitary soul, must claim that its truths shall be regulative of the entire life of the person who receives them. Even though no incorporation within a sacramental society be considered essential for the process of salvation, the Gospel does create a very definite situation for the whole range of the believer's practical activity.

To begin with, the Gospel assumes that a man's life is contingent upon the energy of infinite, creative love. He owes his creation and continued existence to the ever-watchful care of that overshadowing Providence, without whose knowledge not a sparrow falls to the ground. His life is contingent and dependent. He is neither uncaused nor self-caused, but actually produced beneath the beneficent light of the sun by a cause which is well-disposed toward him. It must be remembered, too, that Orthodoxy knows nothing of the speculation that creation was necessary for God. The birth of the universe, according to Christian philosophy, was due to God's overflowing generosity; and thus man's existence is a product of divine grace. Furthermore, a man's opportunities are largely created for him. The innate qualities and powers of

ersonality may be developed, but they are beyond the power of onscious volition to create. They are derived, mediately no doubt, but ltimately, from the generosity of the Creator. That, at any rate, is he conception of the Gospel. "Which of you by taking thought can dd one cubit unto his stature?" We are all in debt from the first.

It may be replied to this, that at least, having received our personal existence with its inherited powers, we may claim some degree f standing and credit, inasmuch as we have employed them, ultivated and developed them in practice. But the Gospel will ot allow even this plea. It bids us reckon ourselves unprofitable ervants, having done "that which was our duty to do." And the ssertion of the Gospel upon this subject is fortified by the findings f experience: for the question at once arises, To what ends, for vhat purposes, have we utilized our powers? When the soul begins vith clear eyes to gaze upon itself, it discovers a spectacle not unlike he famous painting of Mona Lisa—that inscrutable face from which, s one beholds, the calm smile of purity sometimes seems to pass, evealing depths of treacherous insincerity. When Cardinal Manning vas elevated to the Archiepiscopate of Westminster, he went into etreat, and recorded in his diaries the course of his self-examination. He therein declared that when he came to analyse *any one action* f his past life, he was self-condemned, and desired to hide himself rom himself. This experience, strangely enough, does not disappear with spiritual progress, at least in the Christian religion. The reatest Christian saints are most sincerely convinced of their own rave shortcomings; and man is thus in the paradoxical position hat in his greatest spiritual advances he becomes only the more ware of his utter dependence upon the mercy of God. For the upreme answer of the spirit of man to the question of man's worthiess, according to the evangelical testimony, is the admission that e is such a creature as has involved God Himself in the Sacrifice f Calvary.

The evangelical principle, then, assumes that human well-being s ultimately no product of human effort, but the result of a tupendous generosity upon the part of God. And it must be emarked that this estimate of man's position is reached much more ertainly in orthodox theology than in those forms of Modernism vhereof the Christology savours of Adoptionism. If our Lord was he finest flower of human development, so surpassingly great in oliness that He actually achieved divinity, He may offer a noble evelation of God—to those who can understand how humanity an pass into Deity; but at all events, what He primarily offers s the spectacle of a wonderful human achievement, of which the ivine revelation is the climax. In and through Him humanity nay regard itself as entitled to considerable credit, the source of vhich is a purely human accomplishment. The outlook of Ortho-

doxy, however, is essentially different, and introduces us to a world of entirely different values. According to the orthodox view, the revelation of God was something already tremendous when the Babe lay sleeping upon Mary's breast. " He who was rich " had already " for our sakes become poor." The result is that every man alive is, in the Evangelical view, involved in a fundamental indebtedness, which cuts beneath all human achievements, and of which the significance is prior to anything that may be deduced from the kindliness or sacrifices of men. Evangelical teaching regards the recognition of this profound indebtedness as of prime necessity for spiritual health. Until a person has given such recognition, he is unconscious of the paramount fact of his own situation. In the most fundamental relation of his existence, every man is a beggar ; and his utter helplessness has been relieved only by an amazing adventure of generous love, undertaken by God. This, of course, is the reason why not even the purest saint can ever achieve a standing of absolute moral credit. This is the explanation of Christian humility. No matter how great a thing a man may do, though he learn to speak with tongues of angels, or give his body to be burned, there is always an infinitely greater thing that has been done for him. He knows that he has cost God Bethlehem and Calvary, and his every prayer must contain the petition, " God be merciful to me a sinner."

The heaviest batteries of the a-moralists have been turned upon the Christian ethic of meekness and humility. It has been described as " slave-morality," unfit for strong men. Yet it is a little curious that an age which has listened to such attacks seems extraordinarily lacking in strong men. The would-be supermen have assumed an appearance of paltriness. The glorification of " strength " has apparently produced a world incapable of managing its own affairs, a world which none but a lunatic can survey with much satisfaction. The superman in industry and " real-politik " has created a situation which is now sending cold shivers down his own spine. But the ordinary man in the street has listened to the attack upon the Christian ethic with some furtive sympathy, not because he believes it to be a " slave-morality," but because, in his less sophisticated state, he knows it to be a most revolutionary and searching demand upon himself. A mean-spirited wretch may conceivably turn his cheek to the smiter because he is afraid to hit back ; or he may give away both his coat and his cloak because he lacks courage to claim his own. But ordinary common-sense knows full well that our Lord was appealing, not to cowardice, but to a certain lofty, adventurous, and scarcely possible courage. So desperately difficult, so utterly heroic, does the ethic of Jesus seem to most men that it is a relief to them to hear that some eminent philosophers do not agree with it.

The orthodox Christian, however, knows full well why our Lord calls for such heroism of self-denial. He believes that his own redeemed existence depends upon an act of precisely such moral quality upon the part of God : that while we were yet sinners, Christ died for us. The only basis of the Christian ethic is the evangelical fact of God's grace, set forth in Incarnation and Atonement ; and although the believer may fall far short, he knows that the only reasonable response to the initial acts of divine grace must be in such an ethic as Jesus Himself taught. He knows that any sort of morality based upon self-confidence is not merely imperfect ; it is obviously ridiculous. The self in which a man is asked by the a-moralists to trust is not only a small thing, liable at any moment to be driven and broken by the storms of this world's experience ; it is also, according to Orthodoxy, a self which has been disloyal to the supreme cause, has come into an absurd and shameful conflict with infinite goodness, and whose only title to existence is that Someone is infinitely better and wiser than itself. Consequently, there can be no quarrel with the demand that the only motive of all human activity must be a constant gratitude, a perpetual self-offering. Since the self-offering of God alone could heal the broken fellowship of men, self-offering must become the foundation of the whole edifice of human life ; and the Christian man must admit that the ethical demands of Christ express the only standard of life that a redeemed sinner can reasonably adopt.

Now we have assumed that the Gospel will touch and transform those who receive it upon the deepest levels and in the profoundest relations of their existence. Unfortunately, however, the assumption is too readily made that the implications of the Gospel can be successfully confined to the deeper and more inward parts of a man's life. They may be sporadically extended to particular situations, so that a Christian man may be expected to make an occasional generous donation to good causes, or to exhibit sympathy and a forgiving spirit in private intercourse ; but here the ethics of the evangelical principle are often supposed to reach the limit of their application. The supposition is, of course, ludicrous, if the evangelical fact is the supreme fact, and if the Saviour God is also the Creator of the world. The true deductions are of much wider scope and more revolutionary significance.

The acceptance of the evangelical interpretation of life, rightly understood, brings us into immediate collision with the whole social and economic structure which requires that our contribution to the world's well-being shall be based upon reward. Any man who believes that he is fundamentally in debt to start with, must know that the motive of his activity *in any sphere* ought to be nothing other than a grateful self-offering. He must know that a system which requires him to advertise and proclaim his own merits, and

expects him to sell his services to his fellow-men as dearly as possible; a system which requires him to push himself before his neighbour, and offers the greatest prizes to those who can push hardest, is utterly at variance with the whole evangelical principle and a denial of its first assumptions. He must know that the whole category of private gain as the motive of work is the very antithesis of the spiritual attitude demanded by the Gospel. He must see that only by a subtle hypocrisy are men able to recognize themselves as beggars in the sight of God, and yet struggle to appear as millionaires in the sight of men. They divorce the affairs of this world from the realm of religion, and split themselves into unrelated compartments. The result is that the secular world is in complete confusion, and religion seems unreal. If the Gospel is to be determinative of a man's whole outlook, there is not the slightest doubt that it will cause him to feel the modern economic system as an irksome restraint upon his soul.

He may fear, indeed, that a refusal to accept the sanctions of that system will leave him, and those depending upon him, face to face with ruin; and this is a very present problem with many Christian people to-day. But the perception of our own personal peril ought not to prevent us from boldly proclaiming the profound contradiction between the Gospel-motive and the motive recognized and accepted as a vital part of the present order. The Gospel means, if it means anything, that for a world redeemed from complete damnation only by the sacrificial love of God to spend its time haggling and chaffering for rewards is simply indecent. The only motive for ordinary work that we can offer to God is the motive of service. The only criterion of reward in such a world must be need. And the system which makes economic gain and economic merit its chief considerations is under the condemnation of God as making the Cross of Christ of none effect. To say that such conclusions are fantastic and unpractical will trouble no informed evangelical. He knows that the world he now sees is fantastic enough, in all conscience.

Thus the evangelical principle offers a clear challenge to the world in the field of economic relations. But it offers an equal challenge to much of the " revivalism " that claims to be exclusively " evangelical," and to leave politics and economics alone. The full impact of the Gospel upon modern life will never be felt so long as official religion flinches from proclaiming the social implications of conversion. It is strange, indeed, if man, so gravely a sinner that God must suffer shame and death for his redemption, and remaining in the mass still impenitent, has yet contrived a system of human relations which is sacrosanct. Is it not much more likely that the modern age, which has notoriously neglected religion, has produced a system which is damnable ? Is it probable that while

the world of individuals is heedless of God, the structure of society will have respect to God ? Precisely how the transition from the present order is to be made may be a matter of debate : and upon this question we shall presently offer some observations. But that the Gospel demands some transition of a revolutionary character should be apparent to all who believe that God once walked as a poor man upon our earthly roads.

Our discussion of the economic challenge implicit in Sacramental Christianity will be more brief. It cannot, indeed, be asserted that sacramentalists have been, upon the whole, more ready to perceive the true social consequences of their faith than evangelicals have been to perceive the revolutionary economic involved in theirs. It is, however, quite arguable that the sacramentalist has less excuse for his negligence. The present writer has no sympathy with the practice of setting in antithesis the Evangelical and the Sacramental modes of presenting the Gospel, and believes them to belong together ; and from this standpoint it is legitimate to consider both as necessary expressions of Orthodoxy. But whereas the evangelical addresses himself to the individual soul in such a manner as may obscure, at first, the practical social implications of the Faith, the sacramentalist commences with the assertion that the salvation of the individual can be completed only within and through the operation of a redeemed society. Of course, if the individual as a member of that society performs no vital function in the Sacrament, if he comes only to be ministered to, and not, in any sense, to minister ; or, in other words, if the validity of the Sacrament is constituted, not by the catholic unity of the Church, but only by the correct formulæ uttered by a correctly isolated caste, there is little direct social or economic meaning in the Sacrament. But if the Sacrament is implicitly the characteristic act of the whole Body of Christ, in which all the faithful are included ; and if the acts and words of the minister at the altar are representative of a corporate priesthood of believers, then a profound social significance appears. The principle which now comes to light is that the highest mode of communion with God is possible only as we simultaneously enter into communion with our fellows. Individualism as a complete method of religious life is ruled out ; and the application of sacramentalism for the economic sphere cannot be doubted. If religion is the determinative and summarizing expression of the human response to the universe, if it is the ultimate bond of behaviour, it is simply frivolous to suppose that the laws of religion bear no relation to the plane of secular activity. It is much more reasonable to assert that no plane of activity can successfully be treated as secular. And certainly the situation of men, in which they may kneel side by side in equality to receive the Body and Blood of Christ, and afterwards proceed to the market or the factory and fight furiously for daily

bread, needs only to be considered in order to be condemned. Sacramental religion, by its very nature, denies that conflict can be the last relation between redeemed men, and implies that while the conflict is acquiesced in, their salvation is incomplete. If man cannot perfectly commune with God, except in co-operation with his fellows, it seems impossible that his society can ever provide an adequate sphere of ethical life, so long as it reduces co-operation to the barest, indispensable minimum, and allows competitive rivalry to remain its dominant characteristic. If the communion of men, set forth by the representative priesthood at the Holy Table, can make of common bread the Lord's Body, it seems that the strife of men must make of bread and gold and flowers something evil and poisonous.

We conclude, then, that Orthodoxy contains within itself a revolutionary challenge to very much that is accepted as integral in the order of modern society. In its chief expressions, it appears to require co-operative service as the fundamental motive in Christian people, and thus to cry aloud for a transition from the system of capitalist industrialism. For that system most patently makes no essential demand either for real co-operation or genuine service. The challenge of Orthodoxy requires far more than a sentimental friendship between rich and poor. The assumption that great private wealth and luxury are morally possible for Christian men confronted with conglomerate poverty and squalor is one which Orthodoxy cannot logically accept. It calls in question the whole motive of private gain. And since our society does accept such assumptions and motives, our society must be transmuted. But neither organized force, nor coercive legislation, can ever, from the Christian standpoint, prove a satisfactory means of effecting that transmutation. The only finally effective revolution must be voluntary in the persons whose way of life is to be revolutionized. To this end it seems that, while the majority of Christian people must wage a long warfare for God's Kingdom, compelled to live within a society whose canons they condemn, the Church must yet seek by force of practical example to show the better way. She must call her more adventurous and less hampered sons and daughters to some attempt at communal Christian life. Communal Christianity, in the form of monasticism, once taught the world the dignity of labour ; but the discipline of celibacy placed upon the method a limitation which lessened its significance, at least in some important respects. Is it possible to believe that in the coming days the Church will dare to encourage her people to undertake the construction of voluntary Christian communes ? It would require great courage and involve grave risks. Yet some such adventure would seem necessary, if the world is to be effectively reminded of the whole bearing of the Gospel.

It is true that Catholic doctrine refuses to enforce community of goods; but seeing that the Roman Church canonized Francis, this can only mean that the *coercive* assertion of the communal principle is not regarded as Christian. But if the Church rightly rejects the method of coercion, she is still bound to demand an economic order which shall accept the Lordship of Christ. And what that Lordship signifies He has indicated:

Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority (play the tyrant) upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.

W. G. Peck

THE SHADOW

Every man has forgotten who he is. . . . All that we call commonsense and rationality and practicability and positivism only means that for certain dead levels of our life we forget that we have forgotten. All that we call spirit and art and ecstacy only means that for one awful instant we remember that we forget.—(CHESTERTON.)

Not in entire forgetfulness . . . we come
From God, who is our home.
(WORDSWORTH.)

I

THOUGH it is but a little hidden sorrow upon the face of the Shining Deep, the Shadow is huge and dim and waste within, years' journey and never Noon-Light. Where one long ragged depth opened into endless dusk I saw a ship, like an eagle asleep in the clouds. I came near. The gloom bowed down on her, as a woman weeps over the dead. The ship heaved to the slow mists: and I saw them wake and stand up, and go every one to his post, Deinos their lord, and Amiel and Muriel and the child, and the ship's company. But I knew that they had forgotten that the Shadow fell. If one had told them their own story, it had seemed a dreamer's tale.

They hauled up the sail: the long drift loomed up like distant land: they leaned to the oars, but it vanished away. They found a lane in the mirk, and drove the ship through mazed slow walls: but the path died in the void.

They rowed a journey this way, and a journey there: ahead and abeam the Waste faded into hollow twilight. They turned the ship's prow again and again, seeking through every gloom. But one way was as another, empty; an aching labour for nought. Once, very far away, ceaseless and tireless as the swallows glide about the eaves of the house, they saw the gleam of swift Watchmen. But never a sail, never a sign; only the Shadow dying into lonely distances. Morning and evening the ship ran drearily on.

They stayed and lay spent on their oars. Somewhere the seas break on plenteous shores. They must go on—the dull shades grew up, and parted, and sank behind—ever climbing to a grey edge to see another risen before them. But day by day nothing: only time passed by, and the Waste, and desire.

Long afterwards they came to the Dark Isle. Afar off they saw a pale flame above it, and a breeze came out and tugged at the sail. Somehow the loom of mountains brought them a little rest. They knew not why. But the Dark Isle is like the Other Land, though

spoiled and dim : a world whose sun is pale, where the moon rides white and fitful through sad rain, and the wind goes chilly moaning.

II

There Amiel laboured through long days for life and meat. Even the songs withered in his heart. East and West, North and South, the Isle was made fast in every corner, and Deinos' stronghold in the midst. The Shadow died upon everything, and clung upon their hands and feet, and bowed down their heads.

But once—the young men stooped over their tasks in the fields, and anger flamed in Amiel's heart : a great bird hovered fluttering in the grey sky, and he felt himself hate it—his ears were filled with all their grief, the noise of crying from a thousand tongues, the shriek of a hare in the trap, the wailing of a mother, the voices of children playing in dingy streets—he could bear it no longer, and fled in the dawn to a ruined wall at the foot of a hill. It was a pleasant place, green and steep and high. He found no one there, only the smooth face of the hill. So he lay down and slept, and dreamed : and when he woke it was late afternoon, and the dream was gone from him. How dull the land looked, and the town yonder with its pall of darkness : he had grown used to it : he had never noticed it before, the world from the hill was like a hollow gloom. The hill had surely cast a spell upon him. But he had seen nothing there : he had slept. Slept ? Dreamed ? Yes, yes, what was it ? Of something all bright, untellable, better than this gloom : gone now where dreams go. And there was a pain at his heart, like home-sickness.

But from the day when he slept on the hill Amiel was not as he had been before. The mood, that mystery of his spirit, fell on him. When the door was shut at night, bending over some familiar book, a sudden word would light up dreams dear as lost joy : on lonely heights, where wings sweep by whispering through the summer haze, wonder and glory passed, sighing echoes of long-forgotten songs : at evening the west burned, a noon of happy isles, where great ships—ah, the great ships !—swam up like stately planets from a Deep. Or, as he climbed over the cliffs, with every step the sea-bird's cry grew fainter, the bright day unreal ; as the tide turned over the ledge and the white crests danced innumerably together, almost he saw, almost he heard, things long lost.

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III

I saw the Shadow sink down blacker than ever about the walls of Deinos' stronghold. Here and there a star flickered like an eager eye, but soon all heaven was covered with steady clouds, going by, battalion upon battalion, as though to some appointed meeting.

Lightning flashed on distant cliffs, and the gusts raced through the empty streets like galloping horsemen. No one passed; rumour walked from house to house, soundless thoughts; men came to their doors and looked quickly up and down. Only the rain muttered without.

I heard the clash of music. Through the door the head of the escort came on, soldiers, women and courtiers, officers and chamberlains, governors and rulers of provinces; and last, a mighty roar, and an empty space, and himself. He passed on, and went up to the head of the feast.

And by the pillar on the right hand of his lord, his arm leaning upon the jewelled harp, I found Amiel, come to his own. But sad he seemed, absent and dull-hearted. The serving-men ran to and fro, the guests laughed, but the Singer sat there heedless. The mood was on him. It swept over him like a flood. The glitter and going of the noisy feast were as a dream. Only the darkness without sank down upon the palace; he heard the rain increasing, murmuring and rustling, and the wind rising and crying upon the battlements, the crash of thunder, and far away a sound like the throb of marching feet.

Not knowing what he did, he stood up. Something compelled him, not his lord, someone close beside him whispering in his ear. Words not his own beat themselves into music to the sound of the storm. He began to sing, with the sudden sweep of passion, thus:

Is it only rustling waters, murmur of the rain?
—Hands of hate are creeping, fingering, at the window pane;
Million tongues of rumour mutter round the palace gate:
"Doth he cumber, doth he cumber, groaning Earth so late?"

Is it only roar of whirlwind on the bastion towers?
—Crash of shard and shout of slayer, the armies of the Powers!
Loud and long the clarions blaring through the battle din:
"Rend the four walls! rend the four walls! hurl them on his sin!'

Is it only twilight shadow dims his lordly seat?
—'Tis the clinging web of horror weaves his winding sheet,
'Tis the well of nether darkness deepens to the dead,
Pit Abysmal, Pit Abysmal, Gulph of nameless dread!

Is it only earthquake-shudder rocks the king's abode?
—Feet of thousand nations gathering on his own high road,
Tramp triumphant of rebellion, thunder forth his doom,
Earth and Hell and Heaven re-echoing, "Another in his room!"

His spirit flamed, blindly he lifted his harp high and dashed it in pieces on the stones of the floor, and heard himself cry out in loathing:

"Woe, woe to Deinos! Tongues mutter at the gate. Vengeance creeps and fingers at the windows. And see, about his throne the black darkness creeping. Woe, woe! Another in his room!"

Fierce and loud their lord called to the guard. They fell upon Amiel and bare him down, and as the words of wrath rang hoarsely through the hall the mood left him. The pale faces of the guests stared upon him near and clear.

Then Deinos said:

"Bring the woman."

They brought Muriel from among the guests. And he said again: "Fetch the child." And the guards went and lifted him in the night from his bed and carried him into the hall; and because he was full of sleep, and because of the great lights and the guards, when they set him down he ran and hid his face in his mother's skirts.

Then he said again, his voice rough and shaken:

"The child, shall he die? on the stones of the floor, ha! like the harp so boldly broken?" And the woman wound her arms tightly about the child and moaned.

But as Amiel remained looking up into the awful face of his lord he knew the answer. His soul sank back, the hushed hall faded; brighter than ever before the inward light dawned; clouds were breaking, a door was opening, wide, wide, on a glory! and he remembered the Noon, by the Deep, before the Shadow fell—and the guests stared on him as though he were mad: they had forgotten, they were content. His soul grew sick; they were content, fingering the tawdry honours upon their breast, languishing before painted harlots; and his lord, Deinos, fallen, changed, horrible. He said:

"How shall we serve him who from the beginning was a Liar?"

Then the guards stooped to snatch the child; though Muriel locked her arms about him, though Amiel in his bonds cast himself madly upon Deinos to kill him, they dragged him down bleeding and helpless, they broke the chain of Muriel's arms—ah! I will not tell it, though I saw it I will not—but they cast them out into the night, bowed and bearing the body of the child, Muriel with shaking sobs, Amiel with a band as of iron tightened about his heart. They fled stumbling and knew not whither. The rain was ceased, the storm ended: and at last when they could go no further they laid them down, these two and their dead joy, by a dark sea and fell asleep for weariness and grief. The gentle waves crept up the beach pitifully to touch their feet: and another came, and another, and sank back sighing.

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IV

But in the morning the Stranger found them. He touched them, saying: "Up, and follow," and gathering the dead body of the child in his arms carried him as though he slept.

But as they went through the wood words were spoken and

something came to pass which none may tell. I think it was too tender and solemn for telling. But afterwards he brought them to the rebel camp, and the rebels buried the body of the child and raised up a great stone of vengeance.

Amiel and Muriel abode long in the camp, but it seemed to them a very little while. For the rebels were as one family, and loved one another. They said it was their new custom, easy as a lesson learned in childhood; and, indeed, the custom was an Old Custom, that seemed so easy, though the people remembered not the Day when they lived by it, nor the Other Land.

But he had seen it; the world was changed for him. Often his heart had soared to meet the veiled and half-seen glory, at grey dawns, in silent forests, in the tenderness of daily simplicity; and often in the midst of climbing joy discord struck; the world's agony cried aloud, purposeless, cruel, a mystery of spoiled hope. But now he understood. He longed to run out and cry the news to all: to take them by the arm, all the distraught, the riddle-haunted, those that weary seeking treasure in the emptiness of the Shadow, that die in wandering grief or with cursing, to take and compel them before the light dawning through every gloom to the Land beyond the Shadow: to say with words that rushed breathless to his lips: "We are the People. The Shadow is fallen on us. We are in misery hungering for possessions; for so we chose, once, long since, eternally."

But not all ears are opened; better the symbol and mystery, truth in a tale. Enough that the People followed the Custom, though they had forgotten the Land.

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V

Far away, at the ends of the world, I saw a cavern, vast and empty, where a fire burned. Changing shapes moved, slid in the hollows, swayed gliding on the pinnacles. They were like evil memories, clinging, unforgiven. I heard the ice grind and groan, as though a frozen heart ground out its agony. The Gulph opened beyond; darkness welled up from its depths. The place was cold and haunted like the gate of the second death, and Deinos lay there, face downwards, clutching the sand with crooked fingers.

High up at the head of the hollow way I heard one coming. Where the light flickered in its gloom, who is this, tall and still, as a tower white in the twilight? The fire drooped and climbed again, lit on Deinos, a huge and swaying shadow gazing into the hollow way, flashed suddenly on the sheer edge, like gleaming teeth, of the Gulph behind. I saw the Gulph yawn open; darkness brimmed to its lip; my heart stood still.

Then the Stranger leaped down lightly on the sandy floor. I

aw them fight. Never did men so fight, blow on crushing blow, lame rending on hooped steel, and the Stranger pressed in; the Gulph gaped behind Deinos; and he knew it; I saw him look quickly o right and left for escape—the two swords swayed up, circling nd falling like a sheet of flame, and Deinos reeled and broke away; a red wound was drawn across his breast, from the one arm to the ther.

Then the Other strode in. I knew that the end was come, the nd inevitable. His blade sprang up out of the heaving battle, lunged, drew its way hissing through, and Deinos reeled again; he horror of darkness swayed up to him; from the middle to the hin of him a second red wound was drawn; and upon his breast ogether the two wounds had graven the figure of a Cross.

On the yawning edge I saw him stand in the grip of death. The Stranger's sword was over his heart, the black darkness clung about is feet. Panting and foaming and voiceless for his wounds, because e could not turn away, he looked into the Stranger's face. What e saw none but he can tell, but he drew in his breath in one swift gasp, and let go his sword, and, crying out awfully, covered his eyes with his arm, and sank back, like a tree hewn away at the root, and went down into the Gulph, turning and twisting in its depths. And they say that the Gulph is bottomless.

Above in the night the stars leaped and flamed and the People waited voiceless. But at last, at last, the Stranger came up out of he hollow way. They ran and threw their arms about his knees, and could not speak for the throbbing of their hearts. With fear nd love they followed him through the wood and returned to the amp.

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VI

How shall I speak of the daybreak after Deinos was fallen? et me tell it slowly, for I love it. When it was done, when he was one down into that abysmal pit, it seemed that the Dark Isle pened her eyes, as one that wakes after long sickness and sees imself old and ready looking into the pleasant gates of death. The ittle breezes which had laid themselves to rest in the hollows of he hills sighed and stirred and stole away whispering along the edgerows and asking: what is it? The springs bubbled up and aised their heads to see what called them from their sleep. The rees leaned down and stretched blind hands to feel after the glad pirit that passed by, and the birds in the thickets piped here and here a note of song, as though they dreamed of merry fields and of o earthly sunlight. The wild creatures in their lairs and dens lifted ointed ears to listen and turned about to lie down again, but found o rest, because a longing summoned them away. So as the night

grew old the Dark Isle was awake, and the desire of all things set one way, to the sea, because he who went abroad among them called. The rivers climbed to the lip of their banks, making haste by the broad downs, southward and seaward. The birds in their flocks circled this way and that, and with joyful cries wheeled, southward and seaward. The creatures came forth after their kind leaping and calling, because they had found the way the longing led; and the same way went the lonely things that walk in the hidden places of the world, swiftly to their release, in the south, by the sea.

But as the morning broke the People ran out from their tents and stood before them drawing their breath quickly and gazing every way, because something, like a loud triumphant voice, had spoken in their sleep. Staying to take nothing, they passed out of the camp, turning by the way that all things and creatures went, southward and seaward; and Amiel and Muriel passed out with them.

They came to the foot of the hill which goes up to the great Waste, and as they pressed on, looking back, they saw the whole land swept by the mists, and the face of the country swaying and fading, as it rolled up like the smoke of a fire.

Now the crest of the hill came down to meet their steps, and as Amiel and Muriel looked up, suddenly with swift feet and flying hair, came the child, once dead, so long a sweet sad memory. He ran and flung his arms about them, and they bent down over him, weeping for thankfulness.

Then the Shadow passed. The peaks and cliffs ran together; the hills flowed down into the valley, and broke, and went up like vapour from the Shining Deep, floating, and melting, and gone.

And, like the silver haze of stars, like the rising of the Milky Way by night, came up the ships—ah, the great ships!—their watch ended, their neighbourly love fulfilled, with the shout of unbelievable joy for lost friends returned at last. I heard an echo upon the Waters, the cry of the Watchmen, calling, "All's Well! all's well! On Isle and Deep, from Zenith to Nadir, all's well"; and voices chanting in jubilee, and saying:

"It is ended, ended! They that loved our Custom, knowing nothing else, they that were children, have tasted evil and good. They that were babes are become strong men, who know and shall not fail, who overcame and are as gods. It is ended, ended!"

Then, like a pageant when the folk run beside and shout for joy, the fleet went gloriously through the Shining Deep, and passed on and faded from sight. But I was glad, because the People went home.

H. B. Shepheard.

THE WORLD ALLIANCE

We all want peace. Ideally we acknowledge that it is the only true state of human society: and practically, we shudder—fresh from our experience of it—at the grim alternative. But there are not a few who despair of peace as a dream of idealists, and the rest of us are far too ready to leave these pessimists the last word, and to settle down placidly waiting till peace comes of its own accord. This, of course, is a disastrous attitude. Peace is the fruit of a certain spirit in human society, and, like other fruits, it has to be worked for if it is to be enjoyed.

I

The problem of peace between nations has occupied men's minds ever since the nations of modern Europe arose out of the cosmopolitan soil of feudalism. Directly Englishmen, Frenchmen and Germans became conscious of themselves and of the difference between them and their neighbours of another tongue, the question arose what safeguard could be invented to preserve the peace of the world. Hugo Grotius, the father of international law, published his book *De jure pacis et belli* in 1625, and from that time onward politicians and philosophers have wrestled with the question how the rule of force is to be eliminated, and how the strong nations are to be prevented from bullying the weak. Through the seventeenth and eighteenth centuries the Balance of Power was adopted as a practical solution of the problem. In the nineteenth century it was the Concert of the Powers: and meanwhile the jurists were trying experiments on their own account and, through the findings of the Prize Courts, were feeling their way towards a system of international law. Then came the Hague Conferences. On St. Bartholomew's Day, 1898, Count Mouravieff, the Russian Foreign Minister, addressed letters to the Diplomatic Corps at St. Petersburg in which he expressed the desire which the Emperor, his master, had for the "maintenance of the general peace and a possible reduction of the excessive armaments which were burdening the nations." The first Hague Conference followed in 1899, and, after the Russo-Japanese War, the Czar called a second Conference, which met at the Hague on June 15, 1907.

It is not the purpose of this article to describe the doings of the Hague Conferences. Some progress has been made, though opinions vary as to the value of the work done. But one significant characteristic runs through all the various efforts in the cause of international peace made up to that time. They are all purely

secular. They represent the struggles of jurists and politicians to solve a problem affecting all human life without regard to the most vital element in man's nature, whereas the experience of three hundred years' labour and study has now convinced men's minds that general peace will never be achieved on earth without the driving force of religion. Men were beginning to recognize this about the time of the Second Hague Conference in 1907. Christian people then awoke to the fact that the jurists and politicians had been left too much to themselves. The Church of Christ organized in every Christian land stands for peace. The first forecast of its future career at the time of the Birth at Bethlehem was "Peace on earth among men of goodwill." And yet the national groups of Christ's followers were standing aside as though there were no bond between them deeper than nationality or race. Surely the men of goodwill throughout the world should get together. Accordingly, in 1908 some one hundred and thirty representatives of German Churches (Lutheran, Roman Catholic and Nonconformist) visited England as the guests of English Christians, and in 1909 a return visit was paid to Germany; and from these beginnings arose an epoch-making Conference at Constance on August 2, 1914, which passed the following resolutions:—

1. That, inasmuch as the work of conciliation and the promotion of amity is essentially a Christian task, it is expedient that the Churches in all lands should use their influence with the Peoples, Parliaments and Governments of the world to bring about good and friendly relations between the Nations, so that, along the paths of peaceful civilization, they may reach that universal goodwill which Christianity has taught mankind to inspire after
2. That, inasmuch as all sections of the Church of Christ are equally concerned in the maintenance of peace and the promotion of good feeling among all the races of the world, it is advisable for them to act in concert in their efforts to carry the foregoing resolution into effect.

Since then International Conferences have been held at Berne, The Hague, St. Beatenberg and Geneva, and in August 1922 a memorable gathering assembled at Copenhagen attended by two hundred delegates from twenty-six nations. Apart from these international gatherings, moreover, a great number of national meetings have been held. National Committees now exist in twenty-six nations, bringing together in the interests of peace men of various Churches who for many years have been sundered by differences, prejudices and racial animosity. The method is to form in each country a National Council. The British Council, which has already held annual meet-

gs in 1922 and 1923, is composed of representatives of the nristian Churches in England, Scotland and Wales, numbering in l eighty-five members, elected by their own denominations according) a fixed proportion. The Right Rev. the Bishop of Oxford is resident, the Rev. Principal A. E. Garvie, D.D., is Chairman of ie Executive Committee, and the Right Hon. Sir Willoughby ickinson, K.B.E., is Hon. Secretary, and is assisted by the full-me services of Miss Gwendoline Hill as secretary. The offices 'e 4 The Sanctuary, Westminster, S.W. 1.

II

Such is the World Alliance for Promoting International Friend-ip through the Churches. But it is important now to examine ie principles, as the present writer views them, which are guiding ie movement. The aim is International Friendship. This phrase ifficiently characterizes its main attitude. In the first place, the lliance is not cosmopolitan. It is under no illusion as to the ality of nationhood, and the very idea of friendship between ations presupposes that nations have an existence of their own. ationality is a fact, and all the attempts to ignore it have failed. onquerors of old have tried to do so. The Chaldeans and Baby-nian emperors sought to consolidate their conquests by trans-orting conquered people from their own country and settling iem elsewhere. Rome sought to crush out nationality by driving ie steam-roller of Roman order and custom over its subject peoples. ut these measures have always led either to stagnation and death, else to chaos. In our own time certain political thinkers have reamed of exchanging the vertical line separating nations for the orizontal lines which separate classes; but we have seen the alities of war sweep such dreams away. The World Alliance uilds its ideas upon the assumption that nationality is not only fact, but is part of the ordinance of God.

And because nationhood is a fact, the Alliance, as a body, cannot sent to the principle of pacifism. Here it includes divergent pinions. It numbers among its members representatives of the ociety of Friends, and other whole-hearted pacifists, and some of iese are among the most active and the most honoured in the ritish Council: but they themselves would be the last to claim that ieir views dominated the whole. While the whole movement seeks end war, there is no sort of desire to press upon the Government ie policy of peace at any price. Measures of defence are regarded justifiable and inevitable, though, at the same time, new pro-osals will naturally be examined on their merits and with a genuine etermination to discountenance grandiose or merely provocative efensive policies. The attitude of the Alliance is to accept the facts

of the world as the N.T. record shows that the first Christians accepted them, and to regard the Sermon on the Mount as setting forth the ideal towards which human society undoubtedly moves whenever Christ's followers are seeking to approach the facts of the world in the spirit of their Master.

But, while the Alliance stands for the sacredness of the principle of nationality, one of its main tasks is to educate public opinion upon the sacredness of national obligation, which is the corollary of nationhood. We have learned many things in the war, but perhaps there is no greater lesson than that summed up in the historic words which have become sacred to all Englishmen—"Patriotism is not enough." Machiavelli's view was that nations should pursue a policy of enlightened self-interest, and popular patriotism has never risen very much beyond the objective of national interest. But that is not true patriotism, and our common Christianity drives us to apply to the nation the obligations which we already acknowledge as individuals. The nation, like the individual, must look beyond itself, must recognize the interests of others, must recognize its membership in the family of nations under the one common Father of us all. When once this principle is recognized and altruism is an accepted element in national policy, a mighty step will have been taken towards general peace, and in the appeal for this great principle lies the main task of the World Alliance. Public opinion must be educated. It must be educated by our proclaiming, clearly and without political or other complications, the simple Christian principle that nations like individuals are "members one of another." It must be educated not only here but overseas; and we must not rest until the men of goodwill in every nation have won their countrymen to see the truth. It is on the ground of this fundamental principle that we appeal to our fellow Christians in the United States. We recognize, indeed, their passionate adherence to the policy of non-interference in European affairs. That is a political policy, and we have no quarrel with it: we have sometimes followed it, in fact, ourselves. But international friendship is another matter. That is based upon the spirit of Christ; and in working for the peace of the world, in preaching the Christian principle of peace, which alone can overcome the huge obstacles which at present stand in the way, Christian America may be relied on to be with us heart and soul.

III

The historical survey at the beginning of this article will have made it clear that the impulse towards international friendship dates from before the war. It is part of the normal development of European civilization. It is a corollary of the development of

Christian nationhood. But since the war the aspirations of the nations have been crystallized in the Covenant of the League of Nations, and the Alliance is now called upon to adjust its attitude towards this new and welcome phenomenon. Very soon after the signing of the Covenant Lord Grey, Lord Robert Cecil and others inaugurated the League of Nations Union, which it was hoped would spread to all countries and conduct the campaign of education which is so obviously necessary if public opinion is to be organized in the cause of peace. No great developments seem to be recorded from other lands, but among the nations of the British Commonwealth there is a good deal of propaganda, and in England the League of Nations Union is steadily gathering strength. It is significant that the leaders of the Union are men of outstanding calibre, and we shall probably be right if we hazard the conjecture that in the main the cultured and thoughtful elements of society are on its side. But we must beware of falling back into the old mistake. No peace propaganda can be really effectual in which the main motive is not definitely religious. Education of course there must be. The facts of international relationship and the findings of international jurisprudence are not widely known, while popular objections to the League of Nations need continual and patient refutation. All this work the League of Nations Union is doing admirably. But it does seem of vital importance that behind the work of the Union the driving-force of Christian conviction should be systematically organized. This latter work is quite distinct from the work of education, and the only force capable of doing it is the Christian Church itself. The League of Nations Union represents the lighting system which is to illuminate the land, but the Council of the World Alliance represents the power house which supplies the force. There is no opposition whatever between these two great agencies, and at the last meeting of the World Alliance Council it was reported that negotiations were proceeding between the two organizations.

But it may be asked: "In what way does the Alliance hope thus to mobilize Christian conviction in the cause of peace?" It will be sufficient here to refer to the main proposal. It is proposed that all Christian congregations throughout England, Scotland and Wales shall be definitely asked to affiliate. As to the meaning of affiliation, it will be best to quote the official words of the Alliance itself: "Any group of persons regularly meeting together for Christian worship in Great Britain is entitled to become an affiliated congregation to the British Council of the World Alliance . . . the scheme is not designed to raise money, nor is it intended that any affiliated congregation shall be under an obligation to subscribe to the funds of the Alliance. This is because the British Council is anxious to secure the spiritual support of as many congregations

as possible. . . . In order to bear witness to this spiritual support, it has been made the fundamental condition of affiliation that each congregation unite, at least once a year, in some definite act of dedication and prayer, which will testify to the principles and ideals of the Alliance, and be a resolve by the help of God to work for the establishment of friendship and peace among men."

In this simple way individual Christians as members of congregations are invited to link themselves on to this great movement. The spiritual forces will thus be mobilized; the men of goodwill, secretly praying for peace, will be able to come out into the open and join hands. If they do this they will be irresistible. In the first place, they will force every Christian who now hesitates to re-consider his attitude, for indeed it is plainly and demonstrably impossible to be a Christian and not to be promoting peace. In the second place, they will bring dynamic force to bear upon national opinion generally, and will transform the recoil from war, so general in our suffering generation, into something higher and more permanent. Thirdly, the rising temperature of public opinion will affect the Foreign Offices of the world and exercise a restraining influence at critical moments and a constructive influence at all times in favour of peace.

There is much work to be done, and there are many difficulties to overcome; but all the really potent forces of human society are making for peace. The war impulse is against reason, and an ebb-tide in the flood of progress: the instincts of self-interest on the other hand are always in the long run stronger than the combative instincts. But there are vastly more potent forces than these. Nothing but the Kingdom of Peace can finally satisfy the soul of human beings made in the image of God.

St. Clair Sarum.

DEVELOPMENTS AND EXPERIMENTS

This section of our Journal aims at chronicling not only developments n theological thought and in ecclesiastical organization, but also practical xperiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in ne part of the country, the rest of the Churches remain ignorant, and we rust that these pages will not only serve as a clearing-house of ideas and record of changing emphasis, but also broadcast valuable information of rogress in Church and denominational life.

Our representatives in the Colonies and the United States will from time o time contribute accounts of similar movements. The Editor will be glad o consider brief articles serving this purpose.

CONGREGATIONALISM IN CANADA

THE statement has often been made that in countries and districts where Presbyterianism is strong, Congregationalism has a struggle to live. The converse is also true. In regard to Congregationalism the statement has had added force since Presbyterianism became increasingly democratic, with its strong governing powers held largely in abeyance. England, Scotland, New England and Canada, too, are striking proofs of the assertions. The truth applies with particular point to Canada. Canadian Protestantism has its strong roots in Scottish Presbyterianism, and what of it came from England and Ireland was largely Anglican, or Methodist. In Canada the Scots have been brawny pioneers, and only a few of these are Congregationalists. Presbyterianism seems to be bred into the bone of Scots. Indeed, only in the Eastern Counties of Quebec Province did Congregationalism take early root, and that because these districts were first peopled by the loyalists from New England, who, after the American Revolution, received grants of land on which to build homes as a reward of their loyalty. Elsewhere Congregationalism has had to hold on to live. Even then it has done its work chiefly as a leaven. In the early days it carried on a mission work among the far-flung settlements and lonely shacks that was not only pioneer, but often heroic. Where to-day Congregationalism is met, the record of the Congregational missionary still lives as a fragrance from past years.

The very vastness of Canada has hindered the spread of our Churches. For years without a central organization for the work of extension, indeed with a strong spirit of independency in our midst, as the people swept West, and among them its own sons and daughters, Congregationalism was unable to follow. The result is that all over the land one meets brethren of our Church order, or their

children, who are now members of other Churches, because in regions so vast and thinly peopled it was possible to have only one Church. To have attempted more would have been folly. To maintain one was burden enough. That state of things prevails to-day. Our emigration agent reports that 643 Congregationalists entered Canada last year, some only as visitors no doubt, but most of them seeking a new home; and inquiry shows that the majority of these have been lost to our Churches. They were welcomed at port, their names and immediate destinations taken and forwarded to our nearest ministers, and yet so widely scattered are they that only a few of them have strengthened our ranks, and that chiefly in towns and cities. And that is a thing that happens yearly. The movement, too—in itself surely wise and Christian—on the part of new communities to maintain only one Church, called a Union or a Community Church, has checked our growth in new provinces. There are hundreds of these Churches now, and their number steadily increases. Their existence has been one of the chief arguments for the United Church of Canada. Even in the older provinces there has been a strong tendency to leap denominational barriers, and group Churches—Congregational, Methodist and Presbyterian—to save toil and money and get efficiency, with the result that a Congregational minister serves all three Churches on one Sunday, and ministers of these other Churches are pastors of Congregationalists grouped with their own Churches. Of course the movement has not tended towards denominational extension, but every argument, Christian and economic, demanded it. The result is that the Union of these three denominations has been voted in Canada. Otherwise, there existed un-Christian rivalry, waste, confusion, inefficiency, with a cheapening of the Gospel and a social impotence on the part of Christ's Church that were deplorable, if not sinful. But anyone can see how Congregational Churches sparsely scattered over a vast land have suffered by such movements. Congregationalists, however, have been comforted by the thought that, after all, Churches exist for the Kingdom of God.

The long delayed Union of the Churches has also cost Congregationalism much. It is more than twenty years since Union was first proposed, and the fact that the movement was on foot and always soon to reach its consummation blunted the desire for separate Church extension. Was not Union to meet all situations and solve all difficulties? Of course the Great War intervened and stopped Church Union and all other forward movements. But in the meantime Congregationalism has suffered by the very nature of its polity and methods more than any of the other more closely organized Churches. By arrangement with the other denominations, we have closed more old churches than we have opened new ones. There has been a process of absorption before Union.

And yet, when all has been said, the truth remains that Congregationalism lost the tide in Canada. I remember Dr. J. B. Paton telling me that, when Principal of Nottingham Theological Institute, he had a request for twenty trained men to minister to Churches in Canada, and especially to follow the streams of immigrants Westwards, and to his chagrin he could send only one. Presbyterian and Methodist ministers went with the tide because of their organization. To this day we are suffering because our Churches in the home-land were unable to follow their own children and others with Church ordinances. One is not unmindful of the splendid help given by the Colonial Missionary Society, and especially in the past thirty years, but there is a tide in the affairs of Churches, as of men, which missed can never be caught up even by great devotion. Golden opportunities gone do not readily return. To that missed tide our Churches owe their small numbers in Canada. In the towns and cities and great new territories of the West we have got little more than a foothold. Winnipeg, which is only the gateway of the West, is the last city where we have any measure of strength. Even in the British cities of Victoria and Vancouver we are a feeble folk. Lack of ecclesiastical statesmanship in Canada must also bear its share of blame.

But the truth would not be told unless mention was made of the early itinerating ministries in the Maritime Provinces, Quebec and Ontario, and even in parts of the Western Provinces to-day. That is a heroic page that has yet to be written. For it material is now being gathered. When set forth it will stir the blood to read of what brave men and women, unhonoured and unsung, endured to plant the Gospel in the bush and far-scattered homesteads of a new land. The last page of that story is still being written. In Saskatchewan we have now prairie missions—one of them working from Cando, with a round trip of 112 miles and fourteen stations, at which services have been held. It is strenuous work even in summer, but in the midst of a Canadian winter, with the thermometer at forty degrees below zero, blizzards and lost trails, it gives proof that the age of Christian chivalry is not gone. The centre of another mission is Richard in the North-West. There a Union Church has been formed with out-stations, where services are held, and Sunday-schools carried on during the week in schoolhouses, throughout the summer, by students from the College. With Bible, horse and knapsack they set off on the trail, teaching wherever children can be gathered and gaining a great experience for after days. They go forth lads and come back men, for they are daily thrown on their own initiative, courage and power to get things done. Let it be said here, too, that even in the older provinces some of our best Churches are in the grouped fields, where a pastor ministers to different and far-separated congregations.

These feed the town and city Churches with some of their best blood. A number of these town Churches, especially in the Province of Quebec and parts of Ontario, have a fine record, and are in vigorous life to-day.

The crux of Canadian Congregationalism has always been its ministry. Good men early saw this, and established a College first at Dundas, then at Toronto, from which city it was removed sixty years ago to Montreal, to be affiliated to McGill University. It was the first theological College in Canada to have such University relationship, for its governors had set their hearts on an educated ministry. Too much cannot be said in praise of the Montreal laymen, such men as Dr. J. R. Dougall, Mr. S. H. Miner, and Mr. Charles Gurd, who with personal service and money have so generously served the College throughout the years. The Federal Government granted the College a charter with power to confer degrees in theology, which trust has been scrupulously regarded by Faculty and Senate. From the College have gone forth many of Canada's best ministers, but after a period of service here a great number of them have crossed the Line to serve our Churches in the United States. The drift that way was inevitable, for in our Canadian ministry to men with growing families the opportunities needed were few, while the need of the States was great and the "calls" repeated and insistent. There the men of our College have done a fine day's work, not the least part of which has been the strengthening of ties between the two great North American peoples. But the gain to the United States has been Canada's loss, and in a special degree the loss of our Churches, for in so many places these have had to be content with what untrained ministry they could get; and that was only too often not equal to the task. The history of Canadian Congregationalism is a standing witness to the need for an efficiently trained ministry. Now that the College is federated with the other Montreal Theological Colleges —Anglican, Methodist, Presbyterian—in the Divinity Hall there, with its Faculty of sixteen Professors and other lecturers, it, with McGill University, furnishes a fine opportunity for ministerial training; but in a young land where avenues for disciplined young life are so many and lucrative, students in sufficient numbers to supply Canada's needs and the constant drain to the United States have not been forthcoming. To do that efficiently would mean fifty per cent. more students than the College with a seven years' course has had the opportunity of training.

One of the best works of our Canadian Churches has been on the Foreign Mission Field, at Dondi, Angola, in Portuguese West Africa. There they have built up an enterprise for the Kingdom of God in schools, churches and preaching stations, which the Stoke's Commission has judged one of the finest of its kind. Indeed,

ts success is not only a constant challenge but a problem. To it he College has given its best students, its gold-medallists and its trong men, and the cry is still for more missionaries—teaching, gricultural, medical and artisan missionaries, men and women vho have seen the gleam and thoroughly prepared themselves to ollow it to the end. In this work the Ladies' Missionary Society as done, and is doing, great things. That Society is beyond uestion the finest thing in Canadian Congregationalism.

And now our Churches stand on the threshold of Union with he Methodist and Presbyterian Churches in the United Church f Canada.

All the Churches have finally, each according to its own con-titution, decided the question; but there is a protesting minority mong the Presbyterians. Enabling Acts from Parliament and the rovincial Legislatures are now needed to secure properties and rust funds. The Union was necessary. Our very co-operations ave made it inevitable. Every reason, Christian, national, terri-orial, financial, called for it. Only a "die-hard" denominationalism ould stand in its way. In working creed and practice, if not by ocumentary declarations, the Churches have grown together. heir students are trained in the same classes, their ministers freely elp and serve one another. Throughout the land, in too many laces, there is still waste, in others dearth of Christian institutions nd ministries. The East is over-churched, while vast tracts of the Vestern Provinces have no regular ministry at all. To have remained part would have been schism. Congregationalism has tried to ontribute its own share in the fashioning of the United Church, nd hopes to carry into it its own leaven, its passion for liberty in rophecy and action, its missionary zeal, its defence of God's public ause and its traditional enthusiasm, received as a heritage from ther lands, for a learned and a Godly ministry.

D. L. Ritchie.

THE CHURCH AND REFORM

The desire for social and international reform has become a assion with all men who have resisted the temptation to inertia, hich is one of the characteristics of our time. Our generation is the condition of the younger son in the great parable: it knows hat it has played the fool, and is in a bitterly repentant frame of ind. We have been prodigal in our misuse of moral values, and he point at which we divide is as to whether it is worth while trying o become reconciled with the beneficent government of the Universe -supposing such to exist. Some have lost their faith in such a

government, and are seeking to be content with the husks that are fit for swine; but all who have saved their faith in the essential goodness of life are now eagerly and even angrily impatient for reform. There is a disposition to believe that we can never escape from the "far country" unless at least we can be gentlemen. We ought, at least, to make the *amende honorable* to the governing powers we have outraged, and begin a better life. As philosophic materialism fails to satisfy the mind, so practical materialism fails to satisfy the conscience. The rougher spirits are now ready to break down any existing convention merely for the reason that it exists and is demonstrably unsatisfactory, but the better minds are eagerly waiting for a lead towards saner methods of personal and corporate life.

The conditions are such as preluded the dawn of the Christian era or the Reformation of the sixteenth century, but vaster in their sweep and intenser in their impingement. If the Church only knew it, here is the opportunity for moral and spiritual leadership which has not been seen for centuries. The question is, Is she ready?

He would be an optimist who would dare to answer that question with a ringing affirmative.

The five years which have succeeded the war have not vindicated the Church, but they have vindicated the truths which are in her heart. Nothing is more striking than the change which has come over the public mind since the Armistice of 1918. Among all the multitude of men who have just been seeking the suffrages of their fellows there is not one who has dared to make the glorification of war a leading plank in his platform. That which called forth the greatest blaze of sacrificial ardour which this country has ever seen is now something to apologize for. Our countless cenotaphs and war-memorials bear pathetic witness that the men who fought are still honoured, but the war-makers, and even more the "peace-makers," seek to hide their shame with excuses or protestations. Patriotism has fallen to a lower ebb than any of us can remember to have seen before. The one country which has advanced in popular sympathy is Germany, and this not so much because she has been vindicated by the sifting of evidence, but because men feel growingly that the countries which have so misused the peace could not have been as innocent of the war as was supposed.

I write as one who always has earnestly protested against the Peace Treaty, but what impresses my mind most is that sentiments which five years ago made one unpopular with many now bring one only praise and agreement. The violent letters of protest which always succeeded my earlier speeches are now a thing of the past.

often wonder if statesmen realize how terrible and subversive is his change in the public mind. In history, the conviction of a people that it has been fooled has always been the forcing-house of revolution. I do not see how it can be other to-day. The choice between constructive leadership and an impending social collapse.

I have no wish to take a party side with regard to the issues at the General Election. The fact that passions can be aroused over the mere imposition of a few protective duties is only a symptom of the general restlessness. Both sides know that the problem lies much deeper. It involves a readjustment of European conditions which may not be possible for the moment, but is as inevitable as to-morrow's dawn if we are to avoid a cataclysmic collapse.

So far as Free Trade and Protection are concerned, we know that under neither do the heavens actually fall. One must be more right than the other, but nations such as the United States and France can carry on without disaster under Protection, and others such as Great Britain and Holland can maintain themselves under Free Trade. Most thoughtful people know that the very specious and richly subsidized excitement upon these matters which for the moment obsessed the country was comparatively superficial. The prophecies of disaster under one or the other system are but the over-heated declamations of interested persons. These questions are important, but they are not vital.

Beneath them all there lies the far deeper problem of human and racial relationships. Neither Free Trade nor Protection can stop what General Smuts called " the march of Europe to suicide." One could say many sarcastic and bitterly true things about some of those who were candidates at the Election, but let that pass! The fact is that everywhere man is out of tune with man, and for the still deeper reason that all are out of tune with God.

The striking thing is that nearly everybody admits this or feels it even when he will not admit it. This admission goes to the very core of the religious sense, though it has little to do with the accidental and outgrown denominational differences which paralyse organized religion. I do not believe there was ever a time, at least since the sixteenth century, when so great a proportion of the population longed and looked for the kind of leadership which the Church is supposed to give.

Let an illustration bring the matter to a point. The other day a business man in the West of England wrote me asking for an interview. He came specially by the night train after his day's work, and returned to his home by the midnight express. He gave us his conviction that business men up and down the land are ready to admit that there is no way out of our distresses but the way that would deserve to be called Christian. He declared that hard-headed men, accustomed to deal with economic facts in a very practical

fashion, are persuaded that the world's problem is psychological and moral. They despaired of finding the sort of leadership they were looking for among the ordinary political parties or in the greater part of the public press. He asked if the Church had a policy? He wanted to know if she could formulate it in clear and concise language, free from self-seeking and sectarianism. He said that if such a programme could be formulated he believed it would not be impossible—indeed, he said, it would be easy—to raise fifty or sixty thousand pounds so that it could be brought home to the public in almost the entire press of the country and displayed in abbreviated form upon multitudes of hoardings, and he prophesied that the Church would be amazed at the response which it would evoke. This is the conviction of a man who during the war time was largely responsible for the raising of millions of pounds for war services.

Let this stand as a concrete challenge. The money is not actually there, though my friend says it could easily be secured; but suppose it there—has the Church a policy? Does she really know what she would recommend to the public? Is there any conceivable body to which a man with such a proposition to make could apply? I have no doubt that a group of men could be found who could draw up such a statement of a Christian point of view, sane and compelling, but would they have a right to say that they spoke in the name of the Church?

I must confess that when I had parted with my eager guest, I spent a sleepless night in shame and confusion. I had recently attended a Conference, including leading representatives of all the great denominations, called to consider vital world questions. I found them excellent in fellowship, interminable in debate, united upon no single question save one—gambling! Their most heroic resolution was a strong recommendation that Churches should abstain from guessing competitions and raffles. They were prepared to include in their report such a phrase as this: "War, *even at its best*, is an unsatisfactory method of achieving justice!"

I write the simple truth and I write with an aching heart. I love the Church enough to be willing to die for her. I believe the searchlight of Divine Providence exposes her inadequacy at the same moment as it vindicates the truths for which she stands. I know from my experiences in the Army, in the City Temple, and in my peregrinations up and down the land, that the best thought of the country waits to follow the lead of a courageous, practical interpretation of the Christian ethic. I am as persuaded as the business man to whom I have referred that the response to it would be so overwhelming as to brush aside such flimsy questions as those of Free Trade and Protection which skilful propaganda can thrust

to the foreground for a moment. I know that a still greater thing an the formulation of a policy is the calling up of the moral serves of the country to carry it out, but that at least would be a ble task, and I believe it could be done. My deepest concern is th the confused and faltering voices which speak in the name of ristianity, and still more with our fatal silence. Will C.O.P.E.C. ve us articulation, or only voluble inanities? I have sympathy with denominations, but when I ask myself the question, "Is the urch fitted to lead the way towards Reform?", I can only listen the voices which call for it, I can only hide my face from the es that look for it, and say in my heart, "How long, O Lord, w long?"

F. W. Norwood.

LAY PREACHERS AND THE MINISTRY

A revival is taking place in lay preaching. It was urgently needed. ie lay preacher, in the Methodist Churches, up to about the eighties the last century, was an invaluable accession to their preaching wer. Five to six thousand chapels were dependent for their lpit supply on the lay preacher. There was no difficulty in cruiting for the "Plans." It was the ambition of the newly nverted, fervid young man to preach. If he were an illiterate llier, labourer or fisherman, he educated himself to qualify for e "Plan." Lay preachers have told me how they starved themves for weeks to save up the few shillings necessary to secure at econd-hand shop some such treasure as Dwight's *Theology*, Wesley's *rmons*, or a volume or two of Barnes's *Notes*. With or without ch doubtful stock-in-trade many of these lay preachers were ective in the pulpit. They had personality; they were in dead rnest; they were racy of the soil; they talked the language of e common people with whom they were in continual contact.

Three causes mainly contributed to reduce the value of the lay eaching asset. (1) Compulsory universal education, such as it s, made congregations, especially the younger people, more tidious and critical. The older men were painfully sensitive, d were often unnerved and almost paralysed by the fear of ticism. (2) Then there was the industrial migration of the young en from the villages and the small country towns to the large towns. e smattering of education had the effect of making village life em dull to the young people. They wanted the lights, the crowds, e gaiety, the varied interest of the big town. Not only did chapel ngregations melt away, but recruits for the "Plan" became very e, and any who offered were gladly accepted. (3) The trade ions and the Socialist and Labour party movements switched

the interest of young men from religion and concern for the chapel to industrial warfare and political action. Lay preachers were the founders and the intellectual and moral backbone of the oldest trade unions, but the time came when Churches came to be regarded, often most unjustly, as the friends of the comfortable middle class rather than of "Labour."

By the beginning of the present century there had been at least a fifty per cent. slump in the quality and power of lay preaching. The Wesleyan Methodists and the Primitive Methodists devised courses of study and connexional examinations to encourage and assist candidates, but comparatively few entered, and it was notable that of the few a large percentage were older men who were conscious of their insufficiency to meet the demands of modern congregations.

The war came and swept into the field the lay preachers of military age. Many never returned. Of those who did, comparatively few were in the mood to pick up the broken thread of their chapel and lay preaching interest. During the war, however, older men who had never preached at all, and women, helped to supply the pulpits, and some discovered unsuspected power. It was so even in France. A French Judge, M. Paul Fuzier, and M. Cornélis de Witt, a foremost Paris banker, each a tower of strength to the Reformed Churches, told me that they took to preaching. "I found myself preaching like a lawyer," said M. Fuzier. "I was arguing cases for Christ and for the credibility of the Gospel stories." And no doubt that M. de Witt preached like a banker! French school mistresses and teachers kept not a few pulpits supplied where the pastors were fighting in the ranks or serving as chaplains.

When the Armistice came it looked as if lay preaching in this country was past hope. But "man's necessity is God's opportunity." The Lord who "gives the Word," succeeds in laying His hand on the messengers. Simultaneously in all the Free Church denominations a revived interest in lay preaching began to manifest itself. The Methodist training schemes, which hung fire for so long, are now attracting increasing numbers of candidates, and those who set monthly papers on the various text-books and the examiners at the Connexional examinations note not only a greater number of students, but also a very marked rise in the intellectual standard of the candidates. There is also a growing percentage of women. Day-school teachers, young men of the professions, the sons of ministers and officials, bookish students, many with a distinct gift for construction and expression, have become agreeably familiar. It is evident that the pre-war reluctance to volunteer for lay preaching is disappearing. It may be that the dropping out of the older men who had outlived their pulpit usefulness, and who, in some cases, looked with unfriendly eyes on educated and progressive young men who did not preach with the old unction or use the old phrase-

ogy, had something to do with removing the reluctance. The ew spirit is indubitable proof of a quickened spirituality in the nurches.

The Baptists had a languishing Local Preachers' Association. t a conference in connexion with the Union meetings in 1923 there as a large gathering of enthusiastic lay preachers. The Association ad blossomed into the Baptist Lay Preachers' Federation. The nion Council has agreed to give a recognized status to qualified en after a course of study within the reach of the average earnest an. A recognized man will be " dedicated " at a service in his vn church ; he will be welcomed by the Chairman of the district ssociation and also by the President at a Union Assembly. Fifty oung men were already studying the prescribed text-books. A umber of ministers have consented to act as counsellors, tutors nd examiners.

One of the surprises of the revival of lay preaching, to Evangelical ree Churchmen, is the establishment of a vigorous Unitarian Lay reachers' Association. I was honoured with an invitation to address ne of its meetings. Mr. H. G. Chancellor, its President, is as nthusiastic as a red-hot Methodist " local," and there were about fty lay preachers, among them women, present. The discussion owed a real evangelistic spirit, and a keen desire for efficiency. learned that some of the preachers, with no disguise of their Uni- rianism, were welcome preachers in Evangelical pulpits, and (with o attempt to give a Unitarian tinge) preached sermons that went ome.

But what of Congregationalism ? The Commission on Ministerial hortage, in its report to the Council of the Union, recommended ne encouragement of lay preaching as a source of supply to the olleges. There is no more promising source. A young man who as had two or three years' experience of lay preaching discovers mself, or others discover for him, whether he has vocation or ability r the ministry. Of course ministerial training begins normally at venty or thereabouts, but a lay preacher of twenty-two to twenty- our, who has shown that he has the potential gifts of the effective reacher, should be welcome in any College. He will already be reader, and have laid some foundation of theological and Biblical nowledge on which the College can build. More than one Principal as told me that not a few students arrive with no such foundation id. At least half a dozen Chaplains to the Forces who called n me during the war said they were in the ministry because of ncouragement and help I had been able to give them as lay preachers.

The salvation of a considerable number of village and small own Churches depends on the creation of staffs of efficient lay reachers to supply Churches of a group, under the direction of a inister of the group. That would save the souls alive of ministers

to whom a tiny Church, and a minimum salary, with little in the way of intellectual fellowship, mean starvation of mind as well as of body. An American minister told me that the same problem has arisen in the States. There were sixty Congregational churches in his State alone, he said, that would sooner or later have to be closed unless they consented to be grouped, and there could be no grouping unless there were sufficient and efficient lay preachers—a novelty in America.

Preaching at the anniversary of the Church at the Oxfordshire townlet, Fairford, last summer, I found that several village Churches had been united with town Churches of the district in a Congregational Association. Three ministers threw themselves wholeheartedly into the "pool," and men of the town Churches were enlisted as lay preachers. The ministers themselves give occasional Sundays to the village Churches. There had been a really remarkable revival of life and interest in the village Churches, while the sense of solidarity created was doing immense good to town and village Churches alike.

Members of town Churches, who rarely hear a preacher other than their own minister, do not know how many Congregational Churches are even now supplied by lay preachers. There are mothering Churches, such as Richmond Hill (Bournemouth), Guildford, Lincoln, and Queen-street (Wolverhampton), that are veritable schools of the "Minor Prophets," as I dubbed the lay preachers in the title of a book. They send out men with a genuine gift for edifying and evangelistic preaching. I know journalists who "hold forth" in the village pulpits, and they are the better journalists for it. Lay preaching is a fine moral and spiritual pick-me-up to the professional or business man who is in danger of laying waste his powers in getting and spending. It is the finest training school for public service. It has sent into Labour leadership, on to Municipal Councils and into Parliament men whose ardent desire it is to translate local and national politics into the politics of the Kingdom of God.

I strongly recommend the establishment of a Congregational Association (or League) of Lay Preachers, with County Union or town branches. The members should meet in the local branches for hearing and discussing papers and for the friendly criticism of sermons and addresses, and groups should be formed for the common study of selected books. The training need not be exclusively theological or homiletic. I am a little afraid of the theological layman. He tends to crankiness, "Second Comingism," Anglo-Israelitism, "impossible-to-sin Holiness," and what not. General culture, the cultivation of sturdy common sense, the psychology of the congregation and of the man in the street, the training of the voice as an instrument of expression, the quickening of the

agination by the reading of books that reveal the glory and music words and the beauty of truth set as a gem in fitting phrase; ove all, intimate knowledge and keen appreciation of the Bible erature as literature—along such lines the lay preachers should trained. Ministers should place their specialized education and fruits of their experience at the disposal of the men, who will pathetically grateful for the help given. Dare I suggest that urches place a week-night service at the disposal of a Lay eachers' Association once a month that would give them the practice, nt of which is the greatest check to the development of potential ciency? If little bands of willing martyrs offered themselves to practised on by budding lay preachers they would reap their ard hereafter.

H. Jeffs.

A CONGREGATIONAL DOCTRINE OF BAPTISM

Is there, in fact, any such thing as a clearly defined and securely d doctrine of baptism that in contra-distinction to the Anglican l Baptist doctrines may be confidently and authoritatively set th as Congregational, that is, as adequately reflecting the current ught and practice of the Congregational Churches? To some, question may seem trivial and negligible. Beyond doubt, vever, it assumes real importance as soon as our relations to er Churches holding clearly wrought doctrines on the matter ne to be canvassed. "Do you baptize?" asks the Anglican, soon as ever one gets to grips with him on reunion. "You have doctrine of baptism," declares the Baptist on a like occasion. Vas this child baptized? Was the baptism into the name of ther, Son, and Holy Ghost? Was water used?" are questions ently asked when a certificate was required by another ecclesiastical mmunion for certain legal purposes. Ignorance? It may be so. t have we conduced in any degree to it by apathy or ambiguity? d one of our well-known laymen: "I like to hear our minister laining the baptismal service: he does it differently every time." imsical? Perhaps, but also possibly disquieting. What is the trine underlying the orders of baptismal service in our *Book Congregational Worship*? Is there any? Or are there several? And what about our practice? Is there any standard? Is the sel a font or a plant-pot? Is water really used? "Our minister perfectly sweet at christenings," was overheard recently; "he er lets the water touch the little dears." Is the service performed ndestinely in a vestry or openly, in the sanctuary, a worthy gregation assisting? And in this latter case is the rite regarded a service or a show? Are all children baptized, or only those of nitely Christian parents? Is the presence of both parents

required? Is the sign of the cross employed? Are applicants for Church membership asked: "Have you been baptized?" Or doesn't it matter?

Where are we? Have we two sacraments, or only one? Is baptism vital, or is it merely an embarrassing piece of ecclesiastical cargo which we have not yet found opportunity unobtrusively and discreetly to drop overboard? Here we come to the fundamental query. The worthy demand of to-day is for reality in religion. Is baptism a reality? Or is it merely an empty form that should in honour and wisdom be cast away? If the latter, our opening question falls. It merely remains for us as honest men to scrap our fonts, tear a few irrelevant pages from our service books, exercise an alert censorship in the public reading of Scripture, and stand, like Athanasius, against the world. But if the former, our opening question remains, and in this case we suggest that it is not unimportant. And we think that most Congregationalists would be found on this side. It may be useful therefore to pursue the matter a stage further.

In a parenthesis of the Fourth Gospel we are assured that "Jesus Himself baptized not." But it is at the same time alleged that His disciples did. And ever since, almost without exception, His disciples have continued the same ancient rite. But they have not by any means always meant the same thing by it. Our Independent forefathers, rebounding from the Roman theory, seem to have been content on the whole to regard baptism as a dedication of the child of Christian parents to God. Halley, and after him Dale, pleaded for a richer interpretation which should make the rite an acted Gospel, "a visible word," of the Grace of God to every child of man. Since their day we have been drawing nearer to a theory which would make baptism what it seems to have been in the beginning, the rite of reception into discipleship of the Lord, the Church receiving the Saviour's lambs.

Taking a brief but comprehensive survey of the situation to-day there would appear to be five contrasted theories in the field.

The *Catholic* doctrine, which makes baptism essential to salvation and itself the means of regeneration. Said a Catholic district visitor to a bereft and distraught mother, whose infant had died unbaptized: "Your baby has gone to Hell!" That is, of course, too monstrous for words.

The *Baptist* doctrine is almost exactly the opposite of that. "No regeneration without baptism," says the Catholic. "No baptism without regeneration," says the Baptist. Only believers are eligible for the rite and all believers are expected to submit to it, in supposed obedience to the Lord's command. Here baptism becomes a mere confession of faith and evidence of obedience.

These are the two extremes. Between them we may discern ne three other types of theory mentioned above.

The *dedicatory* theory sets the child and its parents in the forefront. 'hey dedicate the infant to God and themselves to His service in he sacred office of parenthood. This they could do without reference o the Church at all. When employed, the Church and its ministry nerely assist them with time-honoured ritual.

The *declaratory* theory of Halley and Dale makes the gospel he central thing. By God's grace the infant, having been born nto a redeemed world, is declared to be heir of saving grace and laimed as such.

The *initiatory* theory brings the company of Christ's disciples, he Church, into the forefront, and concedes to the little child its ightful place where the Saviour set it, "in the midst." Wherefore, n baptizing, we declare that "we receive this child into the congrega- ion of Christ's flock." "Of such is the Kingdom of Heaven." Moreover, on this theory the washing in or with water, which on the ledicatory and declaratory theories is almost irrelevant, retains ts plain original meaning. Lustration was an initiatory rite in ooth Greek and Hebrew religion. What could baptism mean to he early convert but the initiatory lustration of the religion of Christ? And for us and our children can it mean anything lse?

It is noticeable, of course, that these three intermediate theories, vhile alike intolerant of the two extreme positions, are by no means nutually exclusive. They may be very conveniently combined, nd perhaps in the combination may be the ideal *via media*. In this ase care would need to be taken to keep the initiatory phase upper- nost, and for two reasons. It is the phase which is least appreciated s yet, and it is also that which it is most important to remember, or the Church has an urgent duty to every child whom she receives, duty which is not discharged until the infant, grown to discretion, ecomes of its own choice partaker in the second sacrament, and ull member of the Church. In this duty our Churches have been lack, and they have paid the penalty. The Church that neglects he cradle misses her tide. What a carefully cherished cradle-roll nay mean for our Churches has been amply demonstrated of late oy Lionel Fletcher, at Wood Street, Cardiff. The graded Church nust begin at the font.

We cannot say, with the Catholics, that baptism is necessary or salvation, or with the Baptists that it is essential to a full Christian obedience. Are we then to vote it obsolete? May we not rather einstate it honourably as an appointed and time-honoured sacra- nent, and be ready to give a consistent reason for the faith that is vithin us?

J. Arnold Quail.

A NEW INTERPRETATION OF THE WORD "NEIGHBOUR"

"Thou shalt love thy neighbour as thyself." The ethics of Christianity are summarized in this second commandment quoted in St. Mark's Gospel; this simple sentence affects matters of transcendent importance. Who is our neighbour? The conventional view is that he is the fellow next door—if he be sufficiently respectable. But that is not the spirit of the scriptural injunction. That injunction laid down a law, the far-reaching character of which is only just beginning to dawn upon a troubled world. It is the law which is the mainspring of all which is best in civilization, the law of mutual service.

It is already the law of the family where the strong take pleasure in serving the weak and where the black sheep is often the mother's darling. That is because the family is hemmed in from the world and from the world strivings for power and pelf.

It is more difficult to apply the law outside. Mr. St. John Ervine has recently said that "the Christian religion died in England on the day that Arkwright invented the spinning jenny." That, of course, is hyperbole. It is a picturesque exaggeration. But still it is true to say that modern conditions of life do make the practice of Christian virtues exceedingly difficult. In so far as a person is not driven to greed and sharp practices rather than to justice and generosity, it is because of the inherent good in human nature which triumphs over ever-present temptation. We have been given a garden and we have made it a jungle. Only here and there do flowers grow, and that with difficulty. Our business is to re-create the garden for all mankind.

How is it to be done? The answer is twofold: We must first, as far as in us lies, apply to all the law of the family, and then we must contribute our quota to the inauguration of the family conditions.

What do I mean by the latter? I mean that we must work for those causes which will bring world conditions more into harmony with Christian precepts. We must work for the provision of better houses, for fuller education, for the suppression of all which is evil and the diffusion of the amenities of life so that men may realize all that is best in them.

And this spirit must extend to the international sphere. The dynamic forces of mutual service must be brought into play there also, for we must all recognize the profound truth of Nurse Cavell's dictum, spoken in the crisis of her life—"Patriotism is not enough." We are faced now with a world problem. And Christ Himself came

ıto the world to send, not peace, but a sword—a sword to be used gainst the evils of the world. Modern conditions demand our partici- ation in world movements. Our neighbour is not now the fellow ext door or even the fellow of our own country. He may be—e is—the citizen of the far-distant land, brought into interdependent elationship by forces which we are only now beginning to com- rehend. Modern science has bridged the seas and made the world unit; the course of the distant ship may be diverted by wireless rom an office in London or Melbourne; the direction of men's ves in one hemisphere may be determined hour by hour by men ı the other; the conquest of the air has opened up possibilities errible as well as beneficent. We are "members one of another," ot only in an individual but in a national sense. The world has ot smaller and more interdependent, so that the good of all epends upon the good of each.

The moral of all this is that we must somehow control material cience by moral and spiritual forces, or science will be a curse ıstead of a blessing to mankind. That means an effective League f Nations. It is the only way of hope for the world. The inter- ational sense must be cultivated, so that we must regard other ations as our neighbours instead of as our rivals. By that means ar may be prevented in the future and nations brought into o-operation for the common good. That to my mind is an inter- retation of the word "neighbour," which is at once in keeping ith the spirit of Christ and with the conditions now emerging s the result of the extension of scientific knowledge.

The alternative is more war, and war in the future is too horrible o contemplate. The last war shook the foundations of society; ıe next, if it comes—which God forbid—will not only be a repetition f the last; it will be infinitely worse. It will be to that as that as to all others which preceded it. For science is still extending s borders and putting ever more potent weapons into the hands f mankind to be used for good or ill. Let us escape by timely pplication of the law of love. It can be done only by the mobiliza- on of the moral and spiritual forces of mankind, and all may elp by strengthening the League. The League is now an established ct, but it is struggling against great odds, and it needs the help f all men and women of good intent. It embodies the newest nd widest and best interpretation of neighbourliness that has yet een tried among men. Let us give it our whole-hearted support.

GEORGE N. BARNES.

THE CHURCHES AND RELIGION TO-DAY

Never perhaps was the problem of the Churches and their place in the world a more urgent one than it is to-day, and this from a twofold point of view—that of the healing of the world regarded internationally, and that of the safeguarding of society in view of the many new emancipations of the time. I approach the former believing that Christianity is actually and demonstrably the perfect religion, the world religion, the true dynamic of the Kingdom of God on earth; and the latter from the conception of Christian spirituality, of the Christian Kingdom as the perfect philosophy of human liberty, and of the truly free development of the character and the personality of the individual.

In regard to the problem of the needed internationalism, the time has come when all of us who do not believe in the political fatalism or the nationalist "determinism" of the hour (I am thinking of the alleged "economic determinism" of the nineteenth century) should openly say so, and declare their resolute belief in what both the world and the Church call the Kingdom of God. We ought to attack in every way possible, that is to say, such an attitude as that expressed by the Dean of St. Paul's in the words:[1] "The expectation of a new world after the war was one of the illusions which had to be dispelled. Human nature and inhuman nature both remain unchanged, and *they are our masters.*" This is really high treason to-day, as well as bad philosophy and bad science. It is also bad reading of experience, which all goes to show that men do change, and that they can rise on the "stepping-stones" of their "dead selves" to "higher things."

In view of the transmutations that may come over the face of Europe through the failure of some present-day aims and methods and tendencies, it is imperative that the millions in different countries who believe that communities as well as individuals may come to love each other instead of hating each other (for the love of God!) should to-day stand together for common action. In times of change and crisis it is the "great imponderables," the faith of human nature in itself, in freedom and in God (or the good) that will save the world.

Christianity, it has often been noted, has not yet been tried upon *communities*—as different from upon mere individuals—in anything like the way in which it may yet be so tried, that is to say. Upon small communities, upon groups of individuals (in different places), it certainly has been tried, as it has been upon countless individuals all over the world, many of whom have largely reformed, or transformed, the life of entire communities. The

[1] Preface to *The Coming Renaissance.*

ext big happening in the world's history, the one thing that seems o be about due now, after the failure, or the comparative failure, f other things—like our mere human efforts after leagues for eace and goodwill, like "science" (can anybody say any more xactly what this is?), like "sociology" (that pretentious but mperfect fusion of the science and the reform tendencies of two enerations)—will probably be the assertion on a somewhat com- rehensive scale of the spirit of practical religion, of the love of nan for man as man, and for the sake of the love of God or the God-like possibilities in man. I do not know, for example, very nuch about India, but what I have been hearing and reading about his great Dependency of ours during the last twenty years, orroborated by recent reports, inclines me to the belief that the ractical protest of India against the mere materialism of the Western World and of the modern era, and against the competitive ationalism of the hour (it is at her own doors now as well as in he West), will soon become a most potent factor in the history of he world, a great Christianizing or spiritualizing factor, if you will.

The probable influence of America in the direction of a world eligion, of a world religious movement, deserves careful examina- ion. Of this, of course—as of most things American—it is for nany reasons beyond the power of any single individual (even an ll-knowing American) to speak. The fact, however, that America s at the moment dead against the political fatalism or the deter- ministic nationalism of Europe is a consideration of the utmost mportance. It is an argument, too, in large letters for the con- inued belief of men everywhere in their own personal freedom, in heir power of being "different," or of becoming "different" from vhat they are at a given moment. It is important that men retain his belief in face of many deterministic and fatalistic influences, vhether those of the "impulse psychology" of the Freudians and thers, or the mere environment philosophy of socialism, or economic naterialism generally.

It would be easy to strengthen this hopeful feeling about the ossible "saving" influence of America in our present-day civiliza- ion by a few words about the really tremendous influence in America f the Churches and religion upon public opinion, especially legis- ative opinion. I have read with great interest an article in the July umber of the CONGREGATIONAL QUARTERLY by Professor W. Adams Brown of New York, who, like myself, has been enjoying a year off n the Old World. It confirms what I know at first hand about the ssentially practical and dynamic and humanitarian character of eligion and of progressive Christianity on the other side of the tlantic. I am glad that the findings of Professor Brown about he tendency of America to bring its various Christian bodies into united service" for Christ and the world have been receiving

the attention they deserve in some of the religious reviews of this country. America often gets the name of being almost entirely intent on material things. It is really a country that is idealistic to the point of being Utopian. It wants the very best possible things in the world, the very best culture and civilization in the world, for its own people and for those who come to its shores, and it cannot see why similar ideals should not be the mainspring of national and communal effort everywhere.

In the two lengthy visits that I have been privileged to pay during the past year to Czecho-Slovakia (with exceptional facilities in the way of journeying all over the Republic and of encountering men and movements of importance) I have been impressed by nothing so much as the manifest workings of some of the best phases of Americanism or of the American spirit. They are fond of us over there of course; of the English language (they are all learning it in the cities, especially in Prague); of our British doctrine of personal and political and religious liberty; of Shakespeare; of all our best national and social traditions. But they are just as decidedly "Americanized" in many ways, and they have as a people, at the moment, the open-minded, constructive, sociological, educationally-progressive outlook that is characteristic of America and the Americans. They have, in other words, a distinctly Western or practical way of facing their various political and national and social problems. The Americanism with which Czecho-Slovak liberal (social, educational and religious) tendencies are to be associated is very largely due, among other things, to the activity of the American Y.M.C.A., which followed the Czecho-Slovak soldiers into Siberia, and returned with them to aid their people in building up the new Republic. It is impossible even to indicate the hundred-and-one agencies in the way of the general, physical and vital development, the social, intellectual and spiritual development of the people of Czecho-Slovakia, to which the far-seeing work of the American Y.M.C.A. has led. These have all entered into the most admirable and the most natural kind of combination, or association, with the age-long desire of Bohemia and Moravia and Slovakia for religious and political and intellectual freedom, and with the general progressive impulses of the new Republic. All this, of course, will surprise no one who knows of the world-wide enterprise and the sane constructive liberalism with which the Y.M.C.A. work has long been associated, not only in America but elsewhere.

It is a pleasure and a duty to pay one's testimony thus to the influence of the constructive religious and social and educational spirit of America outside America—in Europe, in many places in Europe. It extends too as far as India and the East, as we know. It is quite wrong to think of America as doing nothing to-day for Europe, but allowing her to stew in the juices of her own making.

And now for a word about the theoretical and the fundamental importance of this newer constructive and sociological work in the world of Religion. After many years of meditation and critical reflection upon Christianity, I have come to the conclusion that it can be *understood*—at least to-day—*only* by being acted upon in a personal and in a social sense—only in the spirit, that is to say, of the Divine Founder Himself. The great thing about Christ is His abiding consciousness of God as the Father and His consciousness of Himself as the leader (through sacrifice and love) in the Kingdom of God. Until the Churches are willing to reconstruct much of their past zeal for a " theological interpretation " of the person of Christ and for special forms of worship and observance into a zeal for inward goodness of heart and for the redemption of men and communities from evil and from degradation, they will not be able to play the part they undoubtedly should play—and that the world rightly expects them to play—in healing the world and safeguarding society.

I have long been amazed, and even staggered, by the fact that so many people outside the Churches should *seem* to be able to live and to speak and to think, as if the facts opened up to the world by the life and by the death of Christ (on which, by the way, instead of on the mere creeds the people inside the Churches really repose their faith) were not true and real. It is only because they too have falsely identified the message and the facts of the Kingdom of God with some of its many imperfect expressions, in creed and in cult and in polity, that they engender this impression. For this the Churches have doubtless their share of blame.

The time has come when in every industrial and social centre in this country or in any country (whether town or village or suburb) the Churches, instead of perpetuating their denominational and creedal divisions (and so covering up Christ and the Kingdom with particularistic tendencies of one kind and another), should combine their efforts in the institution of a real " community church " that should take hold of the actual daily life of the people in a given place and connect it with higher things. Professor Adams Brown speaks, in the article mentioned above, of these " community Churches " and their splendid work in America. We already have them in good working order in many places in middle and western Canada. It is impossible to estimate the force of the impact that would be made by a community Church in every English-speaking town and village.

W. CALDWELL.

NONCONFORMITY IN THE UNIVERSITIES

V. MANCHESTER

THE University of Manchester is the oldest, after London, among the British Universities of the modern crop and modern [1] type; and, unlike London, it has been from the first a teaching as well as an examining body. It grew out of the Owens College, established in 1846 by the will of John Owens, a Manchester merchant, and opened five years later in a house in Quay Street, which possessed the peculiar interest of having been the home of Richard Cobden. At the present day no well-to-do merchant would live in Quay Street, and no learned institution would willingly consent to be lodged amid its squalor. Even half a century back (1873) there was great gain for the cause of the higher education in Manchester when the first instalment of the present handsome buildings was opened in Oxford Road.[2] Other benefactors had followed the good example of John Owens; indeed, up to the present hour, the University has been more largely indebted to private liberality than to grants of public money.

The first Principal of Owens College was a Christian minister—a man of wide knowledge, true genius, deep piety; a Scot by race as well as by name; one of a remarkable group of friends which included Edward Irving, Thomas Erskine, and John McLeod Campbell. But the gifts of A. J. Scott were strangely limited. Masterly as a lecturer, he could hardly be induced to commit any of his knowledge to writing; and he lacked the business ability so necessary for the Principal of a modern College, not least in the early days when it has literally to struggle for its life. Happily, both for himself and for the College, Scott soon retired from the duties of Principal, though as Professor he continued to exercise his memorable personal influence. His successors in the Principalship—Dr. Greenwood, Sir A. W. Ward, Sir Alfred Hopkinson, Sir Henry Miers—have all ministered to the amazing development by which the tender plant of those early days has grown into so mighty a tree.

Since 1880 Owens College has enjoyed definitely University rank. It obtained recognition as the headquarters of what was meant to be a federal University for the North of England, under the name of Victoria University. Liverpool and then Leeds University Colleges soon entered the federation. This rather curious arrangement, while certainly not sought by Manchester, was accepted with

[1] Perhaps these last words may excuse our omission of Durham.

[2] In 1872 the Manchester Medical School had been "incorporated with the College."

a tolerably good grace and worked not amiss. It survives in a sense to the present hour in the Joint Matriculation Board which regulates admission to the Northern Universities.[1] There may be interest in recalling the circumstances which led to the break-up of the federation and planted Manchester University on its own feet among a crowd of its younger sisters. First, the vigorous local patriotism of Birmingham demanded University rank for Mason College. Secondly, Liverpool insisted that, if Birmingham was to be the seat of a separate University, the city on the Mersey must demand an equal privilege. Thirdly, and only thirdly, Manchester spoke out. Manchester had no great quarrel with the existing federal system ; but if new Universities were to spring up here and there, Manchester obviously must be one—must be foremost—in the group ! The joint plea proved irresistible, and the caution of 1880 was set aside in favour of an immediate vigorous advance. Probably this was well done. Manchester at least has no cause to fear comparison with any centre of University life, old or new, home or foreign.

The federal period of its history has left a further trace in our University's official name. We speak of " the Victoria University of Manchester." When the late King Edward VII came north in order to open the new buildings of the Manchester Royal Infirmary, he consented to receive an address from the University—it had been of service in supplying all or part of the Infirmary site—and in his reply to the address, he referred with marked emotion to " the University which bears the name of my beloved mother, Queen Victoria." The luck of the hour enabled the present writer, as one of the University's junior staff, to hear the royal voice ; it was much more audible, by the way, than the somewhat agitated voice of the distinguished man who then held the office of Principal and Vice-Chancellor in the University. The phrase which I have quoted must have touched many who heard it. There was more than formal or official propriety in the expression. It was the unmistakable tribute of a loving son.

In a Manchester University College technical and utilitarian science was sure to be well cared for. Not to name other departments, the University of to-day ranks as one of the foremost contemporary schools of chemistry. But our developing University has always fostered learning as well as more obviously useful knowledge ; and its School of History, which includes Ecclesiastical History within its compass, constitutes another of Manchester's titles to honour. Could theology be introduced into the circle of University studies at Manchester ? A widespread impression declared that this would be inconsistent with the terms of John Owens' will. Happily that belief was without foundation. It is true that Owens' bequest explicitly barred out all tests of religious belief,

[1] The Board includes Birmingham and Sheffield. It does not include Durham.

whether for teachers or for students. It is true that this requirement has been scrupulously observed, almost too scrupulously; I have known, more than once, of alterations in the language of examination questions, lest a student should be asked directly what he himself held on some single point in theology or philosophy. But there never was ground for holding that Owens College, or the University which has grown out of it, was incapacitated for recognizing theology. Doubtless the spirit of John Owens' will would require Manchester University to extend its interest to colleges of Buddhist or of Mohammedan divinity, should such arise in its neighbourhood, and to do for these exotics the same service, in raising or in maintaining at a high level the standard of intellectual culture, which it now does for Christian studies. But it was circumstance, or it was deliberate administrative policy, or partly perhaps it was prejudice—it never was law—that held back for a time the development of a theological faculty within the University. The project was mooted; but, as I have heard the late Prof. Wilkins say, the "brewers and dyers of Yorkshire" used to come and vote down Manchester opinion. One gain from the dissolution of the federal University was immediate hope for a theological faculty.

Manchester already possessed a large number of theological colleges and teachers. The institution which dates from furthest back, if we have regard to present sites, is, I believe, Didsbury College, which has existed since 1842, and was "the first Wesleyan College in the North of England." Lancashire College, or rather Blackburn Academy, began more than one hundred years ago, and by 1842 the handsome building at Whalley Range was in course of construction and was already well advanced. Suburban situations were then, for practical purposes, remoter from Manchester[1] than now, but Didsbury even more than Whalley Range; and upon the whole[2] Lancashire College was particularly eager in making use of the classes at Owens. After Lancashire College (1843) came the Unitarian Home Missionary College (1854); the Baptist College (Bury Institute, 1866, transferred to Brighton Grove, Rusholme, 1874); the Moravian College (founded at Fulneck 1860, transferred to Fairfield 1875); the United Methodist Free Church College—now United Methodist College (1872); the Primitive Methodist College (1881; now named Hartley Primitive Methodist College, after its munificent benefactor). Comparatively, the Church of England was late in entering upon kindred tasks. Even Bishop Knox's *Scholæ Episcopi* were designed for the training of lay readers, not as a clergy school. At length the awakening of the University to the claims of theology led

[1] Dr. Caleb Scott has told me that he himself could remember when one omnibus per hour sufficed for the needs of Whalley Range.

[2] With some vacillations, recorded by the late Alderman Thompson in his Jubilee *History* of Lancashire Independent College.

o the opening of Ordsall Hall, and then in succession to it of gerton Hall, which now plays so important a part in our neological community.

Manchester during our generation has possessed individual theo-gians of high distinction, notably two. Canon Hicks, who died as Bishop of Lincoln, was a learned Epigraphist as well as a citizen nd reformer of the most ardent public spirit. Dr. Hope Moulton, ne of the supreme masters of Hellenistic Greek in the light of the ewest evidence from the Papyri, was learned also in Iranian scholar-hip,[1] and was not less untiring than Dr. Hicks in his zeal for every ood cause ; he, of course, became one of the victims of the brutalities f submarine warfare, at the hands (in his case) of Austrians. Both hese distinguished men became members of the Theological Faculty t its start. In addition to other outstanding names,[2] the theological olleges may claim the merit of having supplied the University with rofessor Peake. He, more than anyone, put the Theological aculty on its feet, becoming Rylands Professor of Biblical xegesis, serving the Faculty as Dean for a series of years, and etaining to this hour a deserved and marked influence over its olicy. Dr. Adeney, one may add, brought experience from ondon to assist in shaping the new Faculty here, though the problem iffered in some respects, and the solution which was preferred was lso different. Already the University of Manchester had made rovision within its walls for the teaching of the Hebrew language, f Hellenistic Greek (Greenwood Professorship or Lectureship) and of cclesiastical History (Bishop Fraser Lectureship). The liberality f a great Congregationalist benefactress, the late Mrs. Rylands, ent even beyond founding the new Chair in Biblical studies which ears her name. With help from her, another new University Chair as given an important place in the scheme of the Theological aculty, that of Comparative Religion, occupied for years by the te Professor Rhys Davids, and now to be filled by Dr. Farquhar.

The detailed regulations of the new Faculty were beaten out in rolonged negotiations,[3] and exhibit at points the marks of com-romise. Friends in the University Senate, among whom Professor out played a great part, attached almost extreme value to the elivery of lectures within the University walls. It was decided o require from students a substantial proportion of such lectures. : was further decided to recognize suitably equipped theological

[1] In Dr. Casartelli, the present Bishop of Salford, Manchester has possessed other of the little band of Iranian scholars. For some years Dr. Casartelli was sociated with the Faculty of *Arts* in Manchester University as lecturer in Iranian or rector of Iranian studies.

[2] E.g. the Rev. Alexander Gordon, or the late Dr. Marshall.

[3] The Faculty as such was instituted when the scheme had gone through and was ady to be put into operation. Few members of the Faculty had had a personal share constitution-making.

colleges by affiliation, and also to recognize—if largely as a matter of form—each course of lectures (in such colleges), attendance at which was to qualify for degree examinations. Candidates are not required to have studied in class every part of their work. Sometimes the provision made in lectures, whether at the University itself or in colleges, is incomplete. But the University was resolved to be, in Theology, as in other Faculties, a teaching and not merely an examining body. Practically, class-work—in University or in college classes—covers almost all the ground. A definite minimum of lecture hours is required of B.D. candidates during at least two academic years; other regulations direct them to University class-rooms for a considerable part of this lecturing, more especially in the case of certain subjects, notably Comparative Religion.

There was, and is, a large and distinguished Advisory Committee, with the function of helping the Senate and the Faculty in shaping or remodelling the University's regulations for theological study. Dr. Sanday was one noted member at the outset; but perhaps even more weight was given to the views of Dr. Fairbairn. He it was who strongly urged that, as in Scotland or in Wales, but in contrast with London, the B.D. degree should presuppose an Arts degree. This became the standard Manchester policy. It is true that theoretic provision was made for an alternative method, by which the candidate might enter on a preliminary syllabus of theological and allied subjects immediately after passing the intermediate examination in Arts. But strait was that gate of entrance, and narrow was the way leading from it to successful graduation. I know of one student who, years after leaving college, gained B.D. upon these lines, and I am told there has been one other instance of success.

The Faculty of Theology comprises: (1) University Professors and Lecturers on theological or kindred subjects, along with some other Professors. (2) One representative from each affiliated college. Naturally, this representative is almost invariably the Principal.[1] The title which the University gives him by almost unbroken custom is Lecturer in History of Doctrine—that is the nearest approach in our examination scheme to the central topic of all, Dogmatic Theology. While the University thus extends recognition to Principals of affiliated colleges, formally including them in its staff, it makes no contribution towards their emoluments. Occasionally, other college tutors have received the same promotion. I may be pardoned for mentioning that I have myself from the first belonged to the Faculty as holding[2] the proud though not lucrative position of Lecturer in what our University calls "Fundamental Ideas of

[1] Dr. J. H. Moulton used to represent Didsbury College independently of the position which he came to hold as University Professor.

[2] On the friendly initiative, as I believe, of Professor Alexander.

Religion, including Natural Religion," i.e.—as other people are content to say—in Philosophy of Religion. There are thus (to recapitulate) three or four grades of eminence. You may be a University Professor. You may be a University Lecturer in the strictest sense, appointed and salaried by the University, and lecturing in a University classroom. Or, like Dr. Bennett in the past and Dr. Grieve at the present hour, you may give certain lectures (on O.T. Texts or on Ecclesiastical History) at the special request of the University and within the University walls. You may be a Professor elsewhere, and in addition theoretically a Lecturer of the University, but ordinarily delivering all your lectures at the college to which you belong. Finally, lowest of all, without being a University Lecturer, you may give lectures in your own college which are " recognized," and which count towards examination. Lectures given in a University classroom are " A " lectures. Lectures not given in a University classroom, but dealing with a subject with which the lecturer is authorized by the University Senate to deal, are called " B " lectures. Lectures in a recognized college, which " qualify," but are delivered by a man not appointed by the University, or are delivered by one who is termed a University lecturer, yet on a subject for which the University has not given him its authority—such are " C " lectures.

There can be no question that the scheme has worked very well. Young Churchmen have sat at the feet of Nonconformist teachers, and Nonconformist students have willingly learned from Churchmen. Even non-graduating students, as we call them, have breathed something fresher than the air of their immediate spiritual homes.

The inner history of the Faculty has been almost too serene. We have had no experience of the storms which, as one gathers, disturb the more august ruling bodies in Universities. We have never been divided on lines either of ecclesiastical organization, or of theological belief, or of personal animosity. The Faculty has trained men for its own membership—Dr. MacLachlan (Principal of the Unitarian College), Principal Brewis (of the United Methodist College), Principal Grensted (of Egerton Hall),[1] Mr. Waugh (formerly Bishop Fraser Lecturer in Ecclesiastical History, now Professor at McGill University, Montreal). It should also be mentioned that Dr. MacLachlan is the first D.D. of the University by examination of published works submitted to the Faculty. In spite of this fine record, and in spite of the existence of a seminar which has been busied for years with N.T. problems, the opinion is held by some that our School of Theology, while securing excellently trained Christian ministers, has not as yet made such contributions to original research as might have been hoped for.

At this moment, thanks to the energy of Principal Grieve, the

[1] Professor Price of Bradford is another *alumnus* with a record of extraordinary distinction.

whole scheme for education and examination in Theology is being investigated by a committee. Much work must still be done, and many authorities must be consulted before the new proposals—or any of them—can pass into effect. Meantime, of course, they are confidential. Those interested in them cherish a strong hope that the changes likely to be sanctioned will prove to be of very great service.

In my own judgment it is even more vitally important for the future of our theological school that the different denominational colleges should learn to work more fully in partnership with each other. There lies the line of advance, and it is high time we went forward. There are two errors, as one may dare to call them, which would distort our policy. First, there is the purely academic temper which regards denominational colleges as no better than concessions to the hardness of theologians' hearts. Certainly there is no need for so large a group of (shall we say ?) rival colleges as now exists. But so long as the majority of our students are being trained for the ministry of the Churches, seminaries can do a service for the devotional life which Universities cannot so much as attempt. We need the breadth of University culture ; but we need, not less but even more, the depth of Christian earnestness. On the other hand, one must defend the hope of increased co-operation between colleges of different denominations against those extremists of New School Congregationalism who would regulate everything from a central office and cut all our own colleges to a single pattern. Such a plan would be bad upon its merits. In the case of Manchester it would be preposterous.

Much depends upon external and material conditions. Will no wise liberality lodge us in class-rooms devoted to our own studies and placed conveniently near the University ? Then we might cease merely to mark time, and might do truer service to theological learning, to Christian union, and to the Kingdom of God.

R. Mackintosh.

FOREIGN IMPRESSIONS AND REVIEWS

BRITISH STUDENTS IN STRASBOURG

was at eight o'clock on the morning of Maundy Thursday in 1921 that
e of the writers of this article left Oxford with his family *en route* for
rasbourg; the other had been there since the preceding October. In
th our cases the Faculty of Protestant Theology was the primary attrac-
n. Having already had the good fortune to follow courses by many
the best-known English theological scholars, we both yearned to hear
e living voices of some at least of the great Continental teachers, a Paul
batier, a Baldensperger, a Lobstein, to gain another fresh angle of vision,
d to enlarge our perhaps too purely English views.

Over the journey little time need be spent. The voyage to Ostend was
ade on a calm sea in glorious spring weather, and a crimson sunset was
ding to soft darkness as we came alongside the quay. Through the night
e travelled sleepily across the historic battleground of the centuries, and
early dawn were on the plateau of Lorraine. At Saverne—the *Tabernæ*
the Roman legionaries and the Zabern of the Förster incident—we crossed
to Alsace and began the long descent through the Vosges. Great pine
oods, wonderfully engineered canals, and as we got lower down, peasants
oughing with fawn and white oxen—it was all thrilling, even though
e were dusty and unkempt from the long journey and wearied greatly
the sun got higher. At length, near the middle of the morning, we slid into
rasbourg, twenty-seven hours after leaving Oxford, and on the platform
as our *fidus Achates*. In a few moments more a taxi had deposited the party
the door of the Cercle Evangélique—Hôtel Pension, in Finkmattstrasse—
huge, many-storied grey stone building, where rooms had been secured
r us. How we laughed at first at the unaccustomed arrangements—the
gantic feather quilts, especially, struck our British minds as irresistibly
mic. But one soon gets used to little differences. The food in the
reinshaus, as it is familiarly called, is abundant and well cooked and
rved, though naturally not always quite to the English taste. We had
ls and coffee ready from 7 a.m. to 9, déjeuner between 12 and 2, and
ner from 7 to 9 p.m. Tea, or preferably coffee, with the most delicious
tisserie, could always be obtained in a variety of shops during the after-
on. The total cost of living for man, wife and small son worked out at
out £4 a week, including occasional excursions and all extra charges and
penses of every sort. The fare from London for our party of three,
cond-class, amounted to £8. We returned third-class for just over £5.

It was thus on Good Friday that we had arrived, and after déjeuner we
nt out for our first walk. The Cercle Evangélique is in the new German
rtion of the city, but only a few yards away from the river and the tree-
ded quays which enclose the old mediæval streets, from the midst of
ich towers the huge red sandstone cathedral. Thither we made our way,
l in this awe-inspiring pile of masonry seemed to feel something of the
editary and historical force behind official Catholicism. Here was
bodied in carved stone and stained glass, in enormous bulk and dignified
wer, the spirit of that great society which even here, on the borders of the
utonic country, has successfully opposed the claims of individual judg-
nt with the dead weight of conservative tradition, and a ritual which is

adapted first of all rather to satisfy primitive instincts and to calm and feed the emotions than to arouse to activist effort. Such is the impression produced on an English Protestant when he contemplates this massive and magnificent building. In Strasbourg the cathedral is indeed the dominant feature. One ceases to wonder at the relatively small proportion of Protestants—about 300,000 out of a total population of 1,700,000 in the two provinces (now the three departments) of Alsace-Lorraine.

It was a stroke of good fortune which brought us to Strasbourg at the beginning of Easter. On Easter Sunday the streets were thronged with white-robed girls, and boys unusually brushed and combed. For ourselves we devoted our attention on this day to the Protestant churches, and sought in the paper for the name of Albert Schweitzer—one of the names which, amongst others of European reputation, had attracted us to Strasbourg. We were now to see and hèar him. To us it happened as to the prince in Tennyson's poem. For once anticipation did not outrun reality.

> . . . many a famous man and woman, town
> And landskip, have I heard of, after seen
> The dwarf of presage . . . but in you I found
> My bŏyish dream involved and dazzled down
> And master'd. . . .

High as were our expectations as we sat in our pew in the dark almost gloomy Nikolaus Kirche, these were not to be disappointed. At length the preacher came from the vestry. The personal appearance of Dr. Schweitzer is familiar now to most English students of contemporary religious life. The square form, powerful rather than imposing; the leonine head with its broad calm forehead surmounted by a shock of black hair—these are known to us in many a sketch and photograph. His text on that Easter Sunday was taken from one of the letters to the Corinthians—so far there was no shirking the claims and traditions of Easter. What would he, this famous radical critic and evangelical missionary, make of such a text? It was a curious coincidence, such as are so charmingly frequent in life, that, only a few days before we had been describing Schweitzer's critical position and his missionary enthusiasm to an able and broad-minded young Wesleyan minister who had raised the pertinent question: "If it be so, what have I left to preach on Easter Sunday?" Here was Schweitzer himself, and here was Easter Sunday. The situation was intellectually piquant, but with an underlying spiritual seriousness which makes the word piquant almost flippant.

As a result we came away much confirmed in a previously growing faith that intellectual sincerity is not only compatible with evangelical fervour, but provides the only possible permanent basis for it. The preacher showed an extraordinary grip of the essential principles both of Christianity and of its Protestant interpretation. He spoke of the resurrection as a necessary spiritual experience in each individual life, an experience which must be repeated from time to time in each one of us if our spiritual existence is to be vital and healthy, an experience which brings us ever more into harmony with the power and perfection of the Divine. It was wonderfully Christian, wonderfully Protestant, wonderfully comprehensive too of the truth underlying not only Catholic mysticism but the mysticism of the ages. Schweitzer seems to sum up in himself all that we have read of the best and greatest teachers of the German Reformation and of Continental Protestantism—the vivid enthusiasm and the fervent mysticism of a Luther, the profound piety and intellectual eagerness of a Schleiermacher, the austere sincerity of a Ritschl, the penetrating judgment and catholic grasp of a

Hegel, for Hegel too was in the Protestant succession. His preaching is simple, earnest and intensely fervent, though finely controlled.

It was not until a fortnight later that we took courage in both hands and went towards the vestry after the service, the last which Dr. Schweitzer—then just vacating the pastorate—was to hold in his office of regular minister. He met us with the utmost friendliness and an instant invitation to supper in his lodgings near by. A few weeks later came the Mansfield invitation, resulting in the Dale, and then the Selly Oak Lectures, and the re-arousing of an English interest in Schweitzer's thought and personality of which the end is not yet, and of which we receive fresh evidence almost daily.

Our main purpose in visiting Strasbourg was, of course, to study under some of its best-known Protestant teachers. The summer semester, however, did not open until a fortnight after our arrival, and we used the interval in becoming to some extent acclimatized in the social and intellectual sense, in getting to know the city, in making acquaintance with one or two new friends, and in several day excursions into the Vosges. These last are extremely easy to make throughout the summer. The local trains carry passengers at ridiculously low prices across the ten miles or so of flat cultivated country and thence up into the very heart of the hills. The famous storks of Strasbourg no longer build on the cathedral tower, but there are many nests throughout the scattered villages in the clefts and valleys of the Vosges. Soon after our arrival we made a half-day excursion to the Mennelstein, a great table of rock high on a crest above the pinewoods, and several miles through vineyards and forest from the stations of Barr and Obernai. We alighted at Barr on this occasion, and hardly had we entered the town before, at the top of a steep Clovelly-like cobbled street, we sighted on a chimney-top a huge mass of sticks, our first stork's nest, with a stork's head and neck showing above it. One of our party, a Yorkshire teacher, confessed on her return that she had prayed the night before that she might see a stork's nest before she left the country, which she was due to do in three days' time! It was a fine specimen, and a village woman who appeared to be at least thirty told us that it had been there and in annual use farther back than she could remember. Not only the stork, but also the goose, swallow and blue-tit have special connexions with Strasbourg. The last named has a street all to itself—the well-known Meisengasse.

During these excursions we discovered a Scots student working in the theological faculty, with whom we had much pleasant friendship. With this single exception we were the only men from across the Channel studying theology in Strasbourg during our whole joint time there. It is a pity that more English theologues do not take advantage of the facilities so generously afforded by Prof. Ehrhardt, Prof. Baldensperger and their staff. The warmth of the welcome and the generous hospitality extended to us made life very encouraging. For a fee amounting to less than a sovereign we were made free throughout the semester of the lectures in two faculties, those of Letters and of Protestant Theology, though in the end the latter proved sufficient to keep us busy. One of us maintained throughout the whole semester a programme of nineteen lectures and classes weekly with MM. Ehrhardt, Baldensperger, Strohl, Hauter, Bricka, Sabatier and Jaeger, beside writing four chapters of a thesis then in hand for an English degree. Generous help in consultations was also afforded by two other scholars resident in Strasbourg, M. Prosper Alfaric and M. Charles Corbière. The great advantage of Strasbourg is that it combines at present, from a linguistic point of view, the advantages of both a German and a French

university. There is, of course, a tendency on the part of the government to push the French side. However, a great many of the lectures in the Protestant Theology school were, and are still, delivered in German, and many of the professors are willing to speak either language as desired. It is true that the French is not of as pure a type as may be obtained at Grenoble, or Geneva, or Paris. It is perfectly good, however, as far as grammar and diction are concerned, for all cultured Alsatians are bilingual almost from birth. To those whose resources in money or time are limited, Strasbourg offers thus a double opportunity.

We had introductions from one, and really from two, English scholars who are personal friends of Prof. Paul Sabatier, and this charming Southern Frenchman—the family comes from near Montpellier—was not tardy in inviting us to his home, a pleasant flat near the university buildings. Others with whom we lunched or dined during our stay included M. and Mdme Baldensperger, M. and Mdme Strohl, and M. and Mdme Hauter, beside Dr. Albert Schweitzer and his devoted wife, our first Alsatian friends. In several cases we were able to return invitations, the director of the pension kindly arranging a special dinner for our guests and ourselves on these occasions, after which we adjourned with them to the bed-sitting-room, which was our one private apartment.

The generation of great Protestant scholars whose names made Strasbourg University famous, New Testament critics like H. J. Holtzmann and Spitta and Lobstein, Orientalists like Nöldeke and Paul Horn, theologians like Auguste Sabatier, has of course nearly passed. Prof. Lobstein, in the garden of whose lovely old house we enjoyed some scrumptious ice-cream on one of the hottest days of a blazing summer, was then a very old man, and died in the following year. The others mentioned had all gone before our time. Their memories, however, were still green and fragrant, with those of many more whose names are household words on this side and with whose living pupils we were privileged to meet and to talk.

One excursion in particular will remain a stimulating memory. Some unknown benefactor invited the whole of the Protestant faculty—professors and students, including the foreigners, together with the city pastors—to take part in a whole day outing in the Vosges. We met very early in the morning of a long and lovely summer day at the central station. Thence we took train to Saverne and there enjoyed coffee and rolls at open-air tables. Ceremony was thrown aside, and teachers and taught mingled in delightful friendliness. Prof. Sabatier, especially, was in great form, and we remember a lively discussion over the coffee regarding a recent visit to Strasbourg of Sir Rabindranath Tagore, and how Prof. Ménégoz, with keen kindly eyes gleaming behind his pince-nez, kept himself and a circle round him greatly amused by discussing what would happen if Tagore, in the forests which he had declared to be so "friendly", were suddenly to encounter a tiger. We inspected the fort at Saverne where the irate Förster incarcerated a dozen innocent persons, including two German officials, after his encounter with the heroic cobbler. Thence we climbed through the woods for mile after mile to the Ochsenstein, a great square rock overlooking both the plateau of Lorraine and the plain of Alsace far below. Here it was that Professor Strohl showed himself something more than a church historian as he descanted on the Alsatian land-system and the intricate political divisions of the country which produced such complicated effects under the arrangement of *cujus regio*, resulting even to-day in an extraordinary patchwork of Catholic and Protestant areas. In England, under a unified Protestant monarchy, only one such area survived, namely the Catholic patch in Lancashire; but owing to the rule that each barony

hould follow the religious lead of its overlord, and to the fact that in the ixteenth century Alsace-Lorraine consisted of a vast number of tiny baronies esponsible only to the Holy Roman Empire, a sort of religious chess-board till exists there. The Catholics, forming an organized unity under papal upremacy, and trained not to think for themselves, have in this way a ertain advantage, though there is not absent a sort of Alsatian "Gallicanism" and a native type of Catholicism. Both Catholic and Lutheran Churches were "established" under German rule, and the French, who had o promise the maintenance of these privileges, were consequently obliged o resume relations with the Vatican on the termination of the European War.

On such tangled themes did we discourse as we marched through the ine-woods on that scorching July day. At a hotel high up among the ills we had enjoyed a bountiful luncheon. Later our talk turned o Nietzsche and Treitschke, that much discussed pair, and Prof. Strohl howed yet another aspect of his many-sided mind. He himself, though on of a French mother, had been educated partly in Berlin, and there had ttended Treitschke's lectures. The idea that there was any real connexion etween his philosophy and that of Nietzsche he at once exploded. They vere indeed fundamentally opposed, since the doctrine that the state is ll is obviously the extreme antithesis of the doctrine that the individual s all.

From this day's memories it would be possible to recall incident after ncident. The museum at Saverne, with its Roman and pre-Roman relics, nust, for instance, go unnoticed. We finished our tramp as the sun got low t an inn a few stations above Saverne. There long tables were laid, and forty- ne of us sat down to bread and cheese, beer and huge cigars. The latter tems we dispensed with through an inbred Puritan disability to enjoy ither, otherwise than by proxy, but it was a pleasure to watch the gentle ontent of these scholarly men over their simple fare.

Following at the University courses both of history and of philosophy, t was most interesting to note several emphases very different from any net with in Oxford or even in London. In the first place, Catholicism is here a very real and living opponent. Just as in Oxford we feel ourselves argely responsible for the maintenance of the Protestant tradition, whilst ersonally on terms of friendly intimacy with many of other views, so in Strasbourg our teachers were often very friendly with leading Catholic rofessors. Yet the two forces were engaged in a much more intense and vital struggle than ours. The Catholics are not only in the majority, but hey have the unifying force of Rome behind them. The assumption of a ocial distinction does not, I think, play such a large rôle as it does in England, where in some quarters Free Churchmen are almost apt to acquiesce oo tacitly in the implied difference of status. I do not think that any ocial stigma attaches to Protestants in Alsace. They are met with other veapons. Nevertheless they have a hard battle to fight, and need our ympathy and encouragement.

Strasbourg itself is a pleasant city for a studious sojourn. It is certainly extremely hot in the summer, but one can always flee to the neighbouring Vosges and enjoy a long day's tramp in the mountain air. We frequently pent our Sundays in this way, our small five-year-old son keeping up valiantly and doing his ten or twelve miles over the pine-needles on some ccasions. Even during the week there were half-days at Robertsau or n the other direction when we took the train to Neuhôf Forêt and had ea under the trees at the Försterhaus—now the Maison Forestière. Both re charming excursions when time does not allow of a whole day in

the Vosges. Sometimes, too, we visited Kehl, across the great Rhine bridge, a long tram-ride, for Strasbourg city lies two miles away from the great river. This last was our only actual invasion of German soil, and, Kehl being occupied territory, we were allowed to go in and out freely, merely displaying our passports and having them endorsed with a rubber stamp, a matter of a few seconds only. In Kehl we found ourselves amongst more than a store of old inns with the most charming German names, and it was hard to choose between the Gasthof zum Barbarossa and that zum rothen Löwen, both of which recalled memories of the extracts in Meissner's delightful grammar.

If we were asked wherein we found the most interesting and illuminating differences between English and Alsatian theological teaching, the reply would perhaps be : Firstly, the stress on Reformation history and theology, of which we know so little in England to-day, and the consequent freedom from the undue and exaggerated importance given to the fourth and fifth centuries—and to Græco-Roman thought in general—in our older universities on this side. Secondly, the entire absence of any *odium theologicum* opposed to radical and historical treatment of Biblical sources. In New Testament criticism this was very apparent. We were able to listen week after week to Prof. Baldensperger, whose *Selbstbewusstsein Jesu* aroused such interest and antagonism a generation ago. Baldensperger, a radical critic to his finger-tips, undoubtedly inclines to the intellectual side, but both he and the faculty as a whole combine a perfectly free attitude with the true spirit of devout and reverent religion.

In theology they seem to have abandoned the old dogmatic lines. Profs. Jean Monnier and Ménégoz were keen students of modern psychological developments, and it appeared to us that the latter's lectures on dogmatic theology were based rather on the conclusions of modern religious psychology than on the decisions of fourth and fifth century councils. Schleiermacher and Troeltsch were, in short, more honoured than Athanasius and Leo. This is refreshing and surely all to the good. At the same time, we attended a most illuminating course on Gnosticism by Prof. Hauter, a very able young thinker, of whom more will be heard in the future. An illuminating quotation from our own Shakespeare in German dress was adduced to illustrate the attitude of the orthodox early Christian to the Gnostic :

Er *denkt* zu viel, und solche sind gefährlich.

It was obviously familiar to most of his audience. How well do *we* know Goethe ? Charles Hauter and Henri Strohl are both delightful and distinguished men. We formed friendships with both which it will be a privilege to renew, we hope, some day. The *Wanderjahr* of 1920–1 will remain a landmark in both our lives.

This summer one of us revisited the University to undergo his *soutenance* for the degree of Docteur en Théologie. He and his wife met many old friends, and, apart from the intellectual agonies inevitable in all serious examinations, greatly enjoyed this re-strengthening of ties with those whose real affection and regard are an enduring possession.

The position in Strasbourg has not changed greatly as far as Protestant students are concerned. In his speech at the *soutenance*, the president, Prof. Baldensperger, enlarged again on his often repeated desire that the thinkers and students of all countries should remain associated in friendship, whatever policies governments may develop. And Strasbourg is indeed an ideal centre for the formation and extension of such friendships. In addition, the Protestant body in Strasbourg, now cut off politically from the main body of Lutherans and Reformers in Northern Europe, feel their

solation to some extent, and we can render them a service by such visits, n which we ourselves shall receive far more than we give. They would lso gladly welcome more students from the Anglican communion, of whom hey have had too few in the past, and we should make this known widely, especially amongst adherents of the growing liberal evangelical movement n the Establishment. Prices are higher than they were three years ago, ut the exchange more favourable. On balance, living is perhaps slightly nore expensive. However, it is possible for unmarried men to live in the rotestant *Stift* on the Thomasstade amongst French and German speaking tudents, and the cost of living there is still but little more than £1 per week. One of our friends proved this by actual experience. The advantages of a i-lingual country and of lectures in both languages still exist, whilst the Germanic element is linguistically quite as strong as, if not stronger, than it vas, and the warm welcome extended to us still awaits English students in o far as the Protestant Faculty is concerned. We look back on our ojourn in Strasbourg with feelings of the warmest affection and gratitude, nd write these lines in the hope that our example may be followed by thers who wish to obtain a fresh and illuminating angle of theological ision and to learn to see matters through Continental eyes.

J. P. Naish and W. H. Cadman.

Histoire du Peuple Anglais. Par Elie Halévy. Vol. II. Paris: Hachette. 25 fr.

French writers have contributed much to our knowledge of our own country's life and history. Taine and Jusserand have looked at our literature from an angle that has made their views and criticisms particularly fresh and stimulating. Our early and mediæval history has engaged the pens of several notable French scholars. The writer of the book which we are noticing here has already devoted three volumes to a history of *The Formation of Philosophic Radicalism*, and one volume to an examination of the social and political condition of England after the Battle of Waterloo. The present volume is a continuation of the last-mentioned work, and it is in its turn to have five successors. The seven volumes will together form *The History of the English People in the Nineteenth Century*, and if the promise of the first two volumes is maintained it will be difficult to find from an English pen any account of the century so philosophic in its outlook, and so unbiased in its conclusions, or one more firmly based on an examination of all the available evidence. The style is serious, and has not much of that peculiar brilliancy which we associate with so many French historians ; but it is clear (what French prose is not ?), and often singularly penetrating in its sketches of characters.

Readers of the Congregational Quarterly will be interested and attracted to the book by the importance which M. Halévy attaches to the influence of what he calls the " Protestant sects," what we should call the Free Churches. The importance of this force in the political and social life of the nation has, of course, been often pointed out before. Lecky has maintained in an often-quoted passage that it was the Wesleyan movement which saved England from the French Revolution of 1789. But it is a force which it is particularly difficult for foreigners to understand. A Belgian critic was surprised to find—when the war made him a temporary resident with us—that Congregationalists, Wesleyans and Churchmen associated easily and harmoniously with one another. There is no sign that M. Halévy has any sympathy with the ethical or theological bases of Nonconformity,

but he sees its influence with great clearness. That influence, he maintains, has been a steadying and conservative influence—" une influence assagissante." The paradox of the age for him is the fact that the religious anarchy of the country was the cause of its political stability. A few lines deserve a loose translation. " The room left free by the apathy of the State Church was occupied by the often fanatical zeal of the Protestant sects. These sects, far from growing weak during the course of the eighteenth century, which we on the continent regard as before all others the century of unbelief, had been strengthened by the appearance and rapid growth of the great Methodist sect. They provided an outlet for the activities of the working classes in the time of famine and wretchedness, and they formed a bar to the propagation of revolutionary ideas. It is here that England really does show herself to be the home of 'self-government,' the country which in the deepest sense of the word—the moral and religious sense—governs itself instead of being governed from above." Again he says : " If we want to understand the difference between the modern history of England and the contemporary history of any other European country, and especially of France, we must always try to determine the influence silently exercised on the nation by these autonomous Churches of the lower middle class." This thesis reappears in several of M. Halévy's chapters.

The book was begun before the Great War, and was revised when at last the waters retired and the old landmarks reappeared. In an interesting passage in the preface M. Halévy tells us that the war has made some of the old ideas untenable in their old form, and some characters can no longer be judged quite in the old manner. Among these he places Canning. There is a traditional Canning as there is a traditional Castlereagh, and that tradition represents Canning as the one wise and liberal statesman in an age of reactionaries and dullards. M. Halévy does not deny his brilliance and his attractiveness, but he questions the wisdom of his ideas. He was more than anyone else the prophet of the " national idea," and the war has shaken, if it has not destroyed, enthusiasm for the unrelated nation. Canning was the prophet, too, of the " balance of power " with which the idea of nationalism is closely connected. True that system, if it can be called a system, had always led to war, and Canning wanted to avoid war. He comforted himself with the idea that whereas the wars of the eighteenth century had been wars of " nations," the wars of the nineteenth century would be wars of " opinions "—a singularly false prophecy. He adopted, as many good men have done, national egotism as a fixed principle of conduct. He did homage, he said, to that modern philosophy which pursued the " perfection of the race and the amelioration of humanity," but for himself he aimed at no other object than " the interest of England." Those are good opinions on which to win elections, but they can hardly win the suffrage of the historian, and above all of the foreign historian. M. Halévy condemns also Canning's singular ignorance of economics.

There is much else of interest in this book. What the author has to say about the future of the party system, about the attitude of the parties to labour questions, and about the position after Catholic Emancipation had been passed, is most notable. The book deserves, and will no doubt obtain, the serious attention of students of the period of which it treats.

A. J. Grant.

CURRENT LITERATURE

" Read not to contradict and confute, nor to believe and take for granted, nor find talk and discourse, but to weigh and consider."—FRANCIS BACON.
" A good book is the precious life-blood of a master spirit, embalmed and asured up on purpose to a life beyond life."—JOHN MILTON.

he place of publication is London, and the date 1923, *unless otherwise stated.*)

e Life of Mrs. Humphry Ward. By JANET P. TREVELYAN. Constable. 12s. 6d.
e Life of Alexander Whyte, D.D. By G. F. BARBOUR. Hodder. 20s.
rgus Ferguson, D.D. By J. H. LECKIE, D.D. T. & T. Clark. 8s.
Independent Parson. THE AUTOBIOGRAPHY OF ALFRED ROWLAND, D.D. Cong. Union. 5s.
ges from a Joyous Life. By FREDERICK HASTINGS. J. Clarke. 5s.
F. Collier of Manchester. By GEORGE JACKSON, D.D. Hodder. 6s.
ancis William Fox. By J. E. G. DE MONTMORENCY. Milford. 7s. 6d.
miniscences. By A. H. SAYCE, D.Litt., LL.D., D.D. Macmillan. 18s.
Second Scrap Book. By GEORGE SAINTSBURY. Macmillan. 7s. 6d.
eodore Roosevelt. By LORD CHARNWOOD. Constable. 7s. 6d.
om Workshop to War Cabinet. By the RT. HON. G. N. BARNES. Jenkins. 7s. 6d.
ventures in Journalism. By PHILIP GIBBS. Heinemann. 15s.
ançois Coillard. By EDWARD SHILLITO. Student Christian Movement. 5s.

Mrs. Ward's daughter has very skilfully told the story of one who was, Dean Inge's words, " perhaps the greatest Englishwoman of our time." sum up the many-sided activities of Mrs. Ward in a brief biography was easy task, but it has been deftly and successfully performed, and there nds forth the picture of an " English lady of the old admirable governing ss, with her ever-active and efficient public spirit, of the highest English ral and intellectual culture," of which class M. André Chevrillon said s. Ward was " the most perfect example."

The quality most evident in Mrs. Ward's life is courage, which is manifest only in the books she wrote and the subjects she chose, but also in long fight with physical suffering, in her visits to the war zone and he navy in her country's service, in her opposition to women's suffrage, in her persistent efforts to secure play centres for children.

This is not the place to estimate Mrs. Ward's place in English literature. ere are those who claim that she stands on the same level as George ot, but when we turn to *Robert Elsmere* and note how remote it seems, feel that *Adam Bede* will be read long after Mrs. Ward's books are gotten. If that be so, however, she will not be without memorial; Passmore Edwards Settlement will stand as an emblem of the things

for which she strove, and many children from squalid streets, especially those sick and crippled, will come to learn all that they owe to her.

Dr. Barbour's *Alexander Whyte* deserves to rank with A. W. W. Dale's *Life of R. W. Dale*—and that is high praise. It is a biography for ministers, and no minister can read it without profit; Whyte's love of books, his earnestness, his unwearying industry, his insistence on the value of pastoral work, all make him an example for preachers. Dr. Barbour has done his work with great ability.

We wonder if the name of Fergus Ferguson conveys anything to the present generation. While that of Robertson Smith brings associations immediately to mind, Ferguson's heresy trial in the same year seems to have left no permanent mark on the minds of men or on the history of the Church. First in trouble for his views on the intermediate state, Ferguson's "great assize" was the result of his demand for the revision of the Creed. Dr. Leckie gives a detailed account of Ferguson's views and of the trial, from which it is clear that Ferguson believed in a creed. We imagine that many readers of this book will be confirmed in the opinion that a creedless Church has much for which to be grateful, while they will be interested in Dr. Leckie's verdict that experience seems to show that "while Presbyterianism supplies an excellent organ of general administration, it does not create an efficient instrument of theological justice."

In *An Independent Parson* we have a few glimpses into the long life of one of our most respected ministers. A ten years' pastorate in the country, a noteworthy ministry of thirty-six years at Crouch End, and active participation in the life and work of the denomination, have all revealed Dr. Rowland as a sagacious leader, and to him Congregationalism owes a great debt. In one of his chapters Dr. Rowland prints a palmist's analysis of his character, which is so near the mark that we suspect the palmist was a disguised Crouch End deacon. Dr. J. D. Jones contributes an appreciative introduction.

Of another octogenarian, Congregationalism has also reason to be proud, and we welcome these pages from Mr. Hastings's "joyous life," showing us "the cycling parson" at work and play in almost every part of the world, and describing his early days in breezy fashion. Mr. Hastings is still at work at eighty-six—preaching, writing, painting. Long may he continue!

From Congregationalism we turn to Methodism. Dr. Jackson calls his short biography of S. F. Collier "a friend's tribute." It is a well-balanced account of the strenuous life of one who served Christ and the Church with conspicuous devotion. For thirty-six years Collier worked in Manchester, building up from nothing an organization that touched thousands of lives every day. Dr. Jackson's skilful hand helps us to picture the man, and his wide knowledge of men and books furnishes apt illustration in every chapter. He has given us a charming book.

Professor Montmorency summarizes the life of a Quaker who, though comparatively little known to the general public, spent his life behind the scenes toiling for peace and for all manner of humanitarian objects. F. W. Fox was always travelling, interviewing kings, diplomatists and statesmen in pursuit of his ideals, and many famous names are mentioned in these informing pages.

Persons desiring a suitable book for a Christmas present could not do better than choose Dr. Sayce's *Reminiscences*, the most interesting autobiography we have read for a long time. It combines scholarship and adventure, learning and fellowship, and it contains literally hundreds of good stories. There is much in these pages that will not please the Puritan, and obviously

Sayce does not understand the Methodist circuit system, but his keen oyment of life and his irrepressible humour incline us to forgive him ch, even his violent prejudices. We are glad that the frequent prognosti-ons of early death were all falsified, and that Dr. Sayce, much as we gree with many of his views about men and things, is still with us to e us this delightful book.

Even Dr. Sayce's prejudices are mild, however, compared with those Dr. Saintsbury, whose *Second Scrap Book* is included here because the part is devoted to "Oxford Sixty Years Ago." Let anyone so much nention—well, any of the opinions held by most readers of this journal, up speaks "George, the son of George," saying that "the muddlement rains of these fanatics is hopeless, whether it concerns vaccination or section, the tavern or the turf." All that Professor Saintsbury writes eadable, though some of these "scraps" have little nutriment. He however, a most interesting psychological problem: on literary matters always writes very acutely and judiciously, but let him hear of pro-tion, democracy, or Trades Unionism—and his hat is in the ring.

Lord Charnwood's *Theodore Roosevelt* is an interesting study of a forceful onality. American undergraduates still talk of "the three great ericans, Washington, Lincoln, and—Roosevelt" in a way that takes Englishman's breath away! This essay helps to show the secret of sevelt's attraction. Lord Charnwood's investigations have made him ardent admirer of his subject. At the end of the book is a useful nology, illustrated by extracts from Roosevelt's writings.

Mr. G. N. Barnes has spent his days in the service of his fellows, and has now told his life story in simple straightforward fashion. Peeps nd the scenes in the critical years 1917–19 are mingled with good ies of prominent persons, and the volume serves as a record of a tician's—and a people's—development during the war. We get the e impression as we did from Ambassador Page's *Letters*—both men ned to harden under the strain and to become more severe in their gments. Mr. Barnes seems less than fair to Mr. Arthur Henderson, he speaks with less than his usual generosity when he says: "Those clamoured loudly during the war for a negotiated peace abroad have foremost in fomenting industrial warfare at home." The book would e been better for another revision, and there are several misprints; but full of interest and should be read by all social workers.

Sir Philip Gibbs's *Adventures in Journalism* make a fascinating story. ing round Fleet Street, the recital takes us to almost every European ntry as well as to the United States, lingering longest on the Western t during the war. There is much acute observation in the book, some , especially in the chapters on Constantinople and the Near East, likely ause disquiet and foreboding. We wish some higher critic with leisure d turn up the author's writings during the war in order that we might w the development of his opinions.

François Coillard is an excellent addition to what promises to be a useful s of missionary biographies. It is a well-written account of a French estant, about whose work in Africa far too little is known. Congrega-lists are rather apt to limit their missionary interest to a few well-wn names; inspiration and stimulus can be derived from this life of ave soldier of Christ who belonged to another fold. The wrapper's mary is an admirable indication of the contents of the book—a rather ual feature.

EDITOR.

Twenty-five Years of the L.M.S., 1895–1920. By A. T. S. James, B.A., M.Sc. L.M.S. 2s. 6d.

John Penry: His Life, Times, and Writings. By William Pierce. Hodder. 20s.

A History of British Baptists. By W. T. Whitley, M.A., LL.D. Griffin. 10s. 6d.

The Times of St. Dunstan. By J. Armitage Robinson, D.D., F.B.A. Oxford: Clarendon Press. 10s. 6d.

Religion Since the Reformation. By Leighton Pullan, D.D. Oxford: Clarendon Press. 12s. 6d.

The Quakers in Peace and War. By M. E. Hirst, M.A. Swarthmore Press. 16s.

Manin and the Venetian Revolution of 1848. By G. M. Trevelyan. Longmans. 12s. 6d.

The Revolution in Ireland, 1906–1923. By W. Alison Phillips. Longmans. 12s. 6d.

A Short History of the Near East. By W. S. Davis, Ph.D. Macmillan. 14s.

The Rev. A. T. S. James is to be warmly congratulated on his *Twenty-five Years of the L.M.S.* The story of evangelistic, healing and educational work in India, China, Africa, Madagascar and the South Seas might easily have become a mere collection of facts and statistics, but Mr. James's chronicle is alive and makes a very readable and inspiring book. Every member of a Congregational Church ought to read it, and we specially commend it to young people.

Students of Nonconformist history have eagerly awaited the Rev. W. Pierce's *John Penry*, and they will find it a characteristic piece of work. Even an enthusiast about Penry finds it difficult to make his brave and devoted figure stand out—he lived for so short a time, and we know comparatively little about him except for his writings. Toward the end of his book, however, Mr. Pierce does show us Penry, the chapters dealing with his last months being very finely done, containing life and movement as well as knowledge (the discussion of the trial is exceptionally competent). The background of Penry's life has been worked in with great care, and the result is a useful compendium on such subjects as religious and social life in Wales and England, University life, and the law in Penry's time. There are—as is inevitable in research work of this kind—some mistakes—several, e.g., in the reference to the Cartwright–Whitgift controversy (pp. 213, 247); Thomas Stubbe should be John (p. 434); and the date of James's letter to Elizabeth about Udall is 1591, not 1590. Mr. Pierce has his own views about Penry and Whitgift and does not conceal them, and so readers are not misled. His work will be indispensable to students. We wish he—or his printer—had not peppered the pages so liberally with commas.

Dr. Whitley's *History of the British Baptists* surveys the tangled story of "General" and "Particular" and other Baptists from the sixteenth century to the present with the writer's accustomed skill. Like most modern Baptists, he disclaims connexion with Continental Anabaptism—without sufficient reason—and he has several smart raps at Congregationalism, the isolation of which he contrasts with the fellowship of the Baptists, who, he claims, have never been "Independent." A detailed criticism of Dr. Whitley's useful summary and of Mr. Pierce's book will appear in

ne next issue of the *Transactions of the Congregational Historical Society* April).

The Dean of Wells's Ford Lectures are exactly the kind of learned work University Press ought to publish. It may safely be assumed that no rofit will result to the Press from the publication of this volume, but it ould be a calamity if such contributions to learning did not see the light f day. The book deals with the "dry bones" of history—textual criti- ism and the like—but Dean Armitage Robinson's detailed knowledge is ombined with an enthusiasm for his period and for Dunstan, whom he onsiders one of the greatest of Englishmen, and this makes his book live.

We confess that we have been agreeably surprised by Dr. Pullan's Bampton Lectures—there is so much less irritating bias than we expected! Of course, Dr. Pullan does not hide his opinions, and there is one terrific outburst against "Modern Protestantism":

> "A Church keeping the original Gospels, even with an Italian Pope, provides us with an infinitely better religion than a school which offers us selections from the New Testament expurgated by mutually hostile professors. . . . The meanest Roman chapel in England is nearer to God than the finest temple where they preach any sham German Jesus."

To deal with religion in Europe and America from 1521 to 1921 in 250 pages is not easy, but Dr. Pullan has made a most interesting story. His sketches of the outstanding men of the period are remarkably well done, and form perhaps the most valuable feature of the book.

Miss Hirst's account of the "peace principles and practice" of the Friends is extremely useful. After a preliminary chapter summarizing the attitude of the Christian Church to war, she deals with the 275 years of Quaker witness from the time of George Fox to the present. In tracing the story in England and America she deals specially with the attitude of men like Barclay, Penn and Bright, and with critical periods like the American Civil War. The book is the result of much research and is a treasury of information on the subject. Dr. Rufus Jones writes an introduction.

There is not the glamour about Daniele Manin that there is about Garibaldi, but Mr. Trevelyan's practised hand has painted an attractive picture of the Venetian hero. The events in Venetia in 1848 and the preceding years are vividly described and related to other revolutionary movements in Europe, and the volume will deservedly rank with Mr. Trevelyan's Garibaldian trilogy.

Those brought up on Professor Alison Phillips's *History of Europe* will find his *Revolution in Ireland* very disappointing, for the scholarly restraint and judicious presentation they anticipate will be found lacking. This account of the last twenty years in Ireland reminds us of the divine who, having written on the Reformation, hailed Ranke as a comrade. Ranke refused the relationship, saying: "You are in the first place a Christian. I am in the first place a historian. There is a gulf between us." Professor Phillips, despite the protestation of his preface, is—in this book at any rate—in the first place a Unionist. It is difficult so near to events to write impartial history, but surely professors with the *Cambridge Modern History* before them should "avoid the needless utterance of opinion and the service of a cause." The accent in "the disgraceful capitulation of 1921" or "the more infamous organs of the Radical press" is not that of the historian, and therefore the authoritative account of the Irish Revolution has still to be written. There are some misprints.

Lord Salisbury warned his generation that the decaying nations were a danger to the world, and from the Near East came the storm that devastated Europe. In his *Short History of the Near East* Professor Davis has given us a handy work of reference. He covers a long period—from the founding of Constantinople in 330 to 1922—dealing with the parallel stories of Christians and Mahommedans until they intermingle, then describing the Turkish penetration of Europe until the "high tide" in 1683 and the subsequent ebb. A useful book for the public man to possess in these days. EDITOR.

Contraception: Its Theory, History, and Practice. By MARIE C. STOPES, D.Sc., Ph.D. Bale and Danielsson. 12s. 6d.

Birth-Control and Self-Control. By J. R. CLARK HALL. S.P.C.K. 6d.

Straight Talks to Women. By MARY SCHARLIEB, M.D., M.S. Williams and Norgate. 5s.

Dr. Marie Stopes's name is now associated in the popular mind with two aspects of sexual physiology: she is an ardent advocate of a particular method of birth control, and she claims that there is in woman a rhythm of sex desire, with regular ebb and flow. It is with the first subject that she is concerned in this book, which she calls "a manual for the medical and legal professions." Judged in the light of this description, the tone of the book is disappointing; often the *ex parte* statements of the enthusiast are found in place of the scientific treatment one expects, and this will prevent the use of the book by many doctors who may have been influenced otherwise by the well-known medical men who contribute introductions.

Dr. Stopes believes that it is in the interests of the race, as of the individual family (and especially of the mother), that births should be limited. Intercourse, being the natural and healthy expression of affection, should not be restricted to the procreation of children. In this book Dr. Stopes gives an account of methods of contraception employed through the ages and in use at present. To most of these she objects, but commends the particular method in use at her own clinic. Valuable chapters on the attitude of the French, English, and American law to contraception are given.

It is folly for Christian people to ignore a work of this kind. Clerics like Dean Inge and Dr. A. H. Gray support, in some measure, the use of birth control; even the Roman Catholic Church recommends control by suggesting that intercourse can be confined to the so-called "safe period"; it is now practised by the vast majority of middle-class people in our own country, and it forms, with betting, the staple subject of conversation among the women in the squalid streets of many of our great cities.

What, then, has the Church to say? That all control is wrong? Or that certain forms of it are wrong? Many ministers, when they have been consulted, have been in the habit of delegating responsibility by referring people to their doctors. There is abundant evidence, however, in Dr. Stopes's book and outside it, that many doctors are altogether ignorant even of the scientific aspect of the subject. The question cannot be left to the doctors, or even to well-meaning people like Dr. Stopes. The National Birth-rate Commission has done good service in investigating the whole matter, and many will be grateful for Mr. Clark Hall's summary of its findings.

What the Church must emphasize—and apparently it is altogether overlooked by Dr. Stopes—is that there is an asceticism which is healthy, and a moral self-control which distinguishes men from animals. There is little

n Dr. Stopes's book to suggest that self-control is the best form of contraception, and no recognition of the fact that there is a difference between ove and lust. To teach, especially in a time of sexual licence, that nstincts must be obeyed because they are natural is to dethrone reason and conscience, and to produce a race of flabby degenerates, and not of strong men and women.

Medical science will, we imagine, have something to say about the special method of contraception advocated by Dr. Stopes—it seems to us to be open to the same objections she urges against some other methods. Our business it is, however, to urge that married life can be happily and healthily maintained by those who put love and temperance first and give to sex a due and not an exaggerated place, and to insist that the way to build up a better nation is not to teach all manner of things that lessen moral restraint, but rather the reverse.

It is fortunate that we have in Dr. Scharlieb a Christian woman of high standing in the medical world who advocates this view with the knowledge and authority born of long experience. Her most recent book not only deals frankly with the use of contraceptives, but it also gives wise counsel to women about the care of children, adolescence, courtship, and early married life. We cordially commend it to our women readers. EDITOR.

Put Forth by the Moon. By H. L. SIMPSON. 7s. 6d.

Can I be a Christian? By J. O. HANNAY. 5s.

A Living Universe. By L. P. Jacks, D.D., LL.D. 2s. 6d.

THE LIBRARY OF PHILOSOPHY AND RELIGION. (**Metaphysics of Life and Death**, by W. TUDOR JONES, M.A., Ph.D.; **Buddhism and Christianity**, by J. ESTLIN CARPENTER, D.Litt., D.D.; **Aspects of the Study of Society**, by R. T. EVANS). 3s. 6d. each.

PEOPLE'S LIBRARY. (**St. Francis of Assisi**, by G. K. CHESTERTON; **The Renaissance**, by SIDNEY DARK; **Victorian Poetry**, by JOHN DRINKWATER; **The Poetry of Architecture**, by FRANK RUTTER; **Atoms and Electrons**, by J. W. N. SULLIVAN; **Everyday Biology**, by J. ARTHUR THOMSON, M.A., LL.D.). 2s. 6d. each.

Messrs. Hodder and Stoughton, who publish all these books, seem to be making a definite attempt to give us knowledge without tears. Especially do they endeavour to make the way of theology easy for us, Mr. Simpson writing avowedly for the "untheologically minded" (we suppose the book will not sell at all in Scotland!). Mr. Simpson's sermons—for so these essays are—are all based on O.T. subjects, and they are as uneven as are most volumes of sermons. Generally, however, the preacher deals most suggestively with his topic, and one or two of these sermons rank with the best we have read. Many besides the "untheologically minded" will benefit by reading this book, though perhaps it is this objective that fixes the price at 7s. 6d. With the sale the volume is sure to have there should have been ample compensation for author and publishers at 5s.

Canon Hannay writes for much the same type. His book consists of ten letters to an educated youth who is in sympathy with the Christian ideal but out of touch with organized religion. The letters—even if we cannot at all times applaud the line of argument—are both earnest and persuasive, and the inquirer who will sit down and read them cannot fail to be impressed.

Dr. Jacks generally gives one to think, and his three lectures will set many minds at work. In them he examines education, civilization, international relationships and immortality in the light of a belief in a living universe.

The two new series—both of them very tastefully got up and suitable for the pocket—are edited by Dr. Tudor Jones and Mr. Sidney Dark, respectively. For the *Library of Philosophy and Religion* we have nothing but praise—the three volumes so far published are by competent writers well qualified to speak on their subjects. We are doubtful, however, about the clientèle for the *People's Library*. Mr. Dark's *The Renaissance* is interesting enough, even though we disagree with some of his interpretations of history, but all the other volumes presuppose a much more extensive knowledge of their subjects than is possessed by "the people." One must know a good deal about St. Francis and Victorian Poetry, about architecture and about science to get full value out of the four volumes dealing with these subjects. Prof. Thomson's *Everyday Biology* is an exception, for in this case the chapters are full of interest, even to the untheologically or the "unscientifically" (see to what depths Mr. Simpson leads us) minded.

EDITOR.

Folk-lore in the Old Testament. By SIR J. G. FRAZER, F.R.S., F.B.A. Abridged edition. Macmillan. 18s.

Brotherhood in the Old Testament. By A. S. PEAKE, M.A., D.D. Hodder. 2s. 6d.

The Old Testament And After. By C. G. MONTEFIORE. Macmillan. 7s. 6d.

"Working pastors" often think—and not altogether without reason—that professors whose leisure enables them to keep abreast of research write their books in so academic and remote a fashion as to make them of little practical use. This is perhaps specially true of O.T. specialists, and we, who brought little Hebrew into the ministry and carry less out, are rather impatient of savants who expect us to have three or four Oriental languages at our fingers' ends, and whose sentences have to be read three or four times before their meaning is clear. It is a pleasure, therefore, to notice three O.T. books which are readable, serviceable, and entirely devoid of pedantry.

Sir J. G. Frazer has followed up the abridged edition of *The Golden Bough* with a uniform abridgement of *Folk-lore in the Old Testament*, a volume marked by the wide reading and lucid style characteristic of all his writings. Sir James's industry puts us all to shame, and some of his descriptive passages make us wonder what he might have done in the field of pure literature. It were ungracious to be meticulous in criticism, but—though we hope we do not belong to the class of "frigid rationalist" of whom Sir James speaks—we must confess that sometimes his parallels seem "far-fetched" in more senses than one. (The chapter on "Jacob and the Redskins," for example, seemed to us quite unconvincing.) As a whole, however, the volume is full of suggestion, and every preacher should have it on his shelves. (Deacons of Churches that pay the minimum stipend should notice that the price is 18s., and Christmas is drawing nigh.)

Dr. Peake's "John Clifford" Lecture is characteristically thorough. The immeasurable differences between our complex social organization and the simple life of O.T. times make it necessary for us to remember the principles set forth by O.T. writers rather than their application. Dr. Peake summarizes the development of these principles on such subjects as The Family, Slavery, and The Administration of Justice. A final chapter deals with the N.T. As there are no quotation marks, we gather that the author is responsible for the definition of a curse as "the undesirable relief of ill-regulated emotions." We congratulate Dr. Peake on this Johnsonian effort!

Liberal Judaism is fortunate in having Mr. Claude Montefiore as its leading exponent; everything he writes is so readable and reasonable and has about it such a fine and friendly spirit. Those who know him merely by his volume of sermons, *Truth In Religion*, know him as a devout scholar and suggestive exegete; many Christian students make a point of reading everything that appears over his name. We are profoundly grateful for this new book, not only to Mr. Montefiore, but to his publishers, for it is rarely that we get, in these days, a volume of 600 pages for the sum of 7s. 6d.

Mr. Montefiore's purpose is "to bring prominently forward what religious value the Hebrew Bible contains for us at the present time; what we may find in it; what we may draw out of it. And then I also want to show where it is incomplete. Furthermore, I should like to consider how far we (Liberal Jews) may find developments and supplements of religious value for *us* in at least three directions outside and beyond the O.T.: first, the N.T.; secondly, the Rabbinic literature; and thirdly, the Hellenistic writings."

In five chapters this purpose is attempted, and, in the main, achieved. The general view may perhaps be seen from the quotations that follow:

> P. 10. "The O.T. is a common basis both for N.T. and Rabbinic literature. In both of these there is . . . some real development as well as some real retrogression—retrogression, that is, from the O.T. at its highest, its purest, and its best."
>
> P. 201. "As regards the conception and nature of God, I see little advance in N.T. teaching, and least of all in the Synoptic Gospels."
>
> P. 225. "The O.T. must be corrected and supplemented by the New, and the New must be corrected and supplemented by the Old."
>
> P. 470. "Only now, and only, I think, by Liberal Judaism, can a fusion [between Hellenism and Judaism] be effected in a perfectly free way, with independence and an open mind."

Our chief criticism of Mr. Montefiore would follow that of Mr. Edmond Holmes in his examination of our author's contribution to *The Beginnings of Christianity*. He points out that "one swallow does not make a summer," and that Rabbinical teaching in general was "legalist to the core," as were the Jews before the Dispersal, and as they are still. Mr. Montefiore's own dissatisfaction with Orthodox Judaism is an admission of the justice of this view.

Mr. Montefiore refuses to compare the teaching of the Rabbis with that of the N.T. In the present work he suggests it, nevertheless, by his chapters, and here he is inclined to be less than just to the N.T. He says that when he speaks of the Rabbis he is speaking of a corpus covering at least 600 years. (He confesses that "Rabbinical Judaism is the oddest mixture. You never know when you have it.") The N.T. covers, say, 100 years, and how much the Rabbis owe to it is an uncertain, but a not inconsiderable, quantity. What Mr. Montefiore ought to give us is a chapter on "*First Century* Rabbinical Literature—the Advance."

Except to mention that Mr. Montefiore unites with many modern Christian scholars in praising the teaching of Paul at the expense of that of Jesus, we have no other criticism to offer. The book will serve to remind us all of how much Christianity owes to Judaism, the New Testament to the Old. We hope all ministers will read it; it will make them better preachers and better men.

EDITOR.

The Literature of the Old Testament. (Records of Civilization Series). By JULIUS A. BEWER, Ph.D., D.Th. Columbia Univ. Press and Humphrey Milford. 22s. 6d.

The Semitic Religions; Hebrew, Jewish, Christian, Moslem. By DAVID M. KAY, D.D. T. & T. Clark. 7s. 6d.

Old Testament Life and Literature. By I. G. MATTHEWS. New York: Macmillan Co. 12s.

Social Life in Ancient Egypt. By W. M. FLINDERS PETRIE, D.C.L. Constable. 6s.

Dr. Bewer's book is one of a series of volumes, presenting new translations of, and introductions to, important historical texts, and also studies of special periods.

The idea of presenting the O.T. as a body of national literature should receive every encouragement from those who believe that this literature enshrines a unique tradition of religious development. It will be understood that Prof. Bewer addresses rather the ordinary cultured layman—of any or no religious creed—than the Semitic or Biblical specialist. Consequently we do not expect to find any very important fresh discoveries or hypotheses, or anything alluringly novel in the way of exegesis or translation. Nevertheless he has given us a very stimulating and interesting piece of work, with a good deal which is new in his treatment of a number of details. The plan of the work is in every way excellent; beginning with a brief synopsis of the main periods of Hebrew literary history, the author then opens with a chapter on Early Poems, such for example as the Lamech lyric, the two Blessings, the Ode of Deborah and the Song of the Bow. Chapters on the various documents, codes, narratives and poems follow in chronological order, ending with the apocalyptic fragments, and a conclusion dealing with canon and text. The view-point throughout is reverent, scholarly and thoroughly modern, the style polished, vigorous and lucid.

In the able chapters on the Yahwist and the Elohist, Dr. Bewer follows such scholars as Moore and Duff in his extension of these documents into the later books of the Torah, and the attribution of political bias to each. What are not so easily accepted are the comparatively advanced theological concepts attributed to both, particularly to E. One cannot help feeling that the author must have lived more in the society of New York intellectuals than in that of any genuine primitive animists. His interpretation of his sources, particularly of JE and of the eighth-century prophets, suffers from a lack of constructive imagination. Similarly he misses a good many obvious points through—apparently—insufficient knowledge of comparative religion and cultural anthropology. He gives, for instance, no hint of any change of the law of inheritance behind the story of Jacob and Esau, where it surely exists, "Borough English" lying here behind the primogeniture of the writer's own day. More serious is his attempt to explain away the acceptance by Hosea of Yahwist image-worship. His interpretation of Hosea 3^4 is surely an inversion of the facts. The treatment of Deuteronomy might have been modified by a perusal of Hölscher's recent important article in *ZATW*. The author also seems to miss the full importance of the ecstatic element in Hebrew prophecy. In dealing with the Wisdom Literature, too, Dr. Bewer is far from inspired. The Song of Solomon in particular, one of the most exquisite pieces of idyllic and idealistic moral teaching in the O.T., is briefly dismissed as not much more than Oriental sensuousness. Against such an exegesis we must protest vigorously.

The bibliography is good and full on the whole, and the author rather disarms criticism here by his preliminary remark. We do miss several works which might well have been included: for example, Robertson Smith's four indispensable classics. Driver's *Notes* on Samuel, Torrey on Ezra-Nehemiah, Hoschander on Esther, Ball on Job, are also notable absentees. All the same, Dr. Bewer has given us a book well worth reading.

The idea of exhibiting the three main lines of Semitic religion as branches of a common stock, and as representing the monotheistic and moral type of religion as against the pantheistic and metaphysical type characteristic of the Far East, is thoroughly sound in itself. In order to carry out such a scheme, however, a considerable first-hand knowledge of Indian and Chinese religious thought and also a certain amount of philosophical training are necessary.

These *Croall Lectures* suffer from a lack of human breadth and, outside certain limited horizons, of historical knowledge. As far as the Moslem of the Near East is concerned, Dr. Kay's opinion is entitled to respect, both on account of his linguistic attainments and of his nine years' residence in those regions, but certain deficiences cannot be overlooked. What are we to think of a philosophy which can declare that "it is possible to conjecture the effect of any cause on a given human agent"? Nor is the author any happier in his astounding generalization about the Chinese—"their contributions to metaphysics are none". Has he never heard of Chŭang-tsü and the Chinese monists? The book is inclined to get side-tracked into the discussion, with obvious dogmatic bias, of modern economic and political questions. The author, in short, tries to cover much unnecessary ground where he is not really at home, with unfortunate results.

His omissions, too, are sometimes conspicuous, especially where an instance is opposed to his main thesis. For example, any complete sketch of Judaism, however slight, should make some mention of Maimonides and Spinoza—pantheism is not altogether alien to the Jewish mentality. Nor is Sir T. W. Arnold's theory of the pacific propagation of Islām—developed in his *Preaching of Islam*—so completely accepted by all students of the subject as seems assumed here.

Although a number of interesting points are raised in the course of these lectures—we would especially single out for praise the treatment of the Hebrew creation legends—there is little, on the whole, that is original, whilst there is a good deal that is irrelevant and very much that is frankly disputable.

Mr. Matthews' book does not claim to set before us any fresh results of independent investigation. None the less he has produced a useful volume, comprehensive, concise and to the point. His method is to divide the whole epoch into short periods, giving first a careful and up-to-date analysis of the documents available as sources for each, and then proceeding to outline its history—political, religious and literary—as based on these. The book thus provides not only a complete historical sketch, but also an introduction to all the canonical O.T. literature. A short well-chosen bibliography of English and American reference books, an index, and several maps, add to the value of the work, which can be recommended unhesitatingly.

Prof. Petrie has given us a really excellent little book, which he promises to supplement by another of the same size on *Religious Life in Egypt.*

The present volume is divided into six chapters, dealing with (1) the structure of society, (2) administration, (3) law, (4) the private life of the individual, (5) agriculture, manufactures and commerce, and (6) civil and military construction.

The subject is of great importance for Biblical students. It does not lend itself to exact treatment, or to scientific arrangement. Dr. Petrie, however, has succeeded in grouping much important information in such a way as to render it both attractive to read and easy to assimilate. A capital index facilitates reference. J. P. NAISH.

Ministerial Commission. By C. SYDNEY CARTER, M.A. Longmans, 2s. 6d.

The Values of the Sacrament. By W. G. PECK. Faith Press. 6s.

The Church and the Sacraments. By W. M. CLOW, D.D. Clarke. 6s.

A Large Room. By S. C. CARPENTER, B.D. Longmans. 6s.

The Anglo-Catholic Case. By Kenneth Ingram. Society of SS. Peter and Paul. 2s. 6d.

Christian Unity and the Gospel. Hodder. 5s.

Students and the Church. Student Christian Movement. 1s. 6d.

If the question of ministerial "orders" is ever to be brought to healthy and convincing issue, books such as this will be able to claim much of the credit. Carefully, and with abundant buttressing by recognized authorities, Mr. Carter covers the familiar historical ground, demonstrating that, so far as the New Testament is concerned, "there is no evidence that any special form of ministerial commission was regarded as the necessary channel of divine grace." Likewise, "no special form of Church organization was required in the Apostolic age as a condition of fellowship between the different local Churches." Mr. Carter is, in short, free from sacerdotal or exclusive tendencies. Taking this sound view of the past, what is his attitude on the present situation? While regarding the Lambeth Appeal as "epoch-making," he admits its ambiguity on the vexed question of episcopal ordination, which, he concedes, may well give Free Churchmen pause. Mr. Carter, for his own part, leans rather to Bishop Headlam's "mutual recognition of orders." One point of criticism: by all means let sleeping dogs lie, but why pretend that these same dogs had not once some warrant for barking? In other words, does Mr. Carter really hold that the original Separatists were "mainly" concerned with "such minor matters as the use of the sign of the Cross in Baptism, kneeling at the Communion, and the use of the surplice"?

"From Catholicism we learn the essential nature of the sacramental acts, while in Protestantism we discover the broader, ethical, mystical and evangelical implications of those acts." Each, so runs Mr. Peck's argument, supplies what is lacking in the other; with the ultimate result that, while the Catholic position will be delivered from "every suspicion of magic or idolatry," the Protestant position will find its natural completion in the faith that "*the consecrating of bread and wine actually effects a change in the inmost nature of the material elements concerned.*" Thus Mr. Peck conceives the logic of the Free Catholic standpoint; and he industriously contends that, without any "mechanical formalism," the Roman ideas of the Mass and transubstantiation may be taken as standing for something which would enrich the life and worship of the Free Churches. In this he is fortified by Dr. Orchard, who, in a characteristic preface, suggests, *inter alia*, that the

lack of a true Sacramentalism gives Protestants " a developing hardness of character, religious secularity, ethical complacency, and a combination of Philistinism and Pharisaism." Dr. Orchard's comprehensive censoring of the ecclesiastical company in which he still elects to live leaves one as cold as does Mr. Peck's ingenuity in commending to a Free Church jury what, when all is said and done, is a sacerdotal brief. That our worship too often lacks versatility and richness and dignity must be granted; but the lack is by no means to be compensated by any approximation to that " false doctrine of the sacraments " which Harnack laid down as the essence of Catholicism. If the second word in its name is to be thus understood, then Free Catholicism, which, healthily interpreted, might have a good influence, is reduced to self-contradiction and paradox.

Dr. Clow's well-informed and clearly presented argument presents no surprises on either hand, but keeps to the sober uncontestable main road. To read it after Mr. Peck's book is like listening to a judicial summing-up after counsel has done his elaborate best with a case too hard for him or, indeed, for anyone else.

Of Mr. Kenneth Ingram it need only be said that he is an enthusiastic lay advocate of the position that Anglo-Catholicism has history, logic and the Prayer Book on its side, if only you treat them, especially perhaps the last, with reasonable flexibility.

Mr. Carpenter is a genial representative of the " live and let live " school; and he would have Catholic, Evangelical and Liberal Christians recognize each other's good points and worship together, with mutual happiness, in the same church.

Christian Unity and the Gospel is issued under the ægis of the Evangelical Alliance; and its contributors, twenty in all, range from Dean Wace to Dr. Carnegie Simpson, and from the Rev. F. C. Spurr to the Bishop of Uganda. The various chapters were given as addresses at a conference last June, and call for no special comment. It is to be noted, however, that, while Dr. Carnegie Simpson reminded the Conference of the obligation of " intellectual honesty," the late Bishop of Chelmsford allowed himself to describe Modernism as " Christianity without Christ." *De mortuis* notwithstanding, and with all deserved honour to Dr. Watts Ditchfield for his unique work in his own field, one hardly knows at which to be the more surprised—that he should have been entrusted with such a theme as Modernism, or that his actual treatment of it, as here presented, should have been perpetuated in print.

All ministers should make it their business to study the report of the commission appointed by the Student Christian Movement " to investigate the attitude of students to the Church." Their estimates are bound to differ as to the value of the comments and suggestions coming from a variety of keen and youthful minds; but the significance of such a document needs no stressing.

A. PRINGLE.

Knowledge and Truth: An Epistemological Essay. By L. A. REID, M.A. Macmillan. 10s. 6d.

Is Christian Experience an Illusion? By H. BALMFORTH, M.A. Student Christian Movement. 4s.

Mr. Reid opens with a statement and criticism of the coherence view of truth, after which he proceeds to discuss certain modern theories. He examines in turn the New Realism as expounded in America, and its English variants as seen in Mr. S. Alexander and Mr. Bertrand Russell. He then turns his attention to Critical Realism. On all these theories the

author makes some acute remarks, but his criticism is scrappy rather than profound. There are many illuminating thoughts and telling phrases, but the author does not seriously grapple with the problems involved. He admits (p. 92) that his treatment is not exhaustive, and his method suggests the magazine article rather than a serious philosophical discussion. The author shows a full acquaintance with the literature of recent philosophical reflection, and he has kept well in touch with the varying phases of thought. He tells us, however (p. 10), that he deliberately leaves out certain aspects, so that his Essay is not an attempt to cover the whole field. As an introduction to the modern views discussed it should prove of service, not so much to the beginner in philosophy as to the man in the intermediate stage, who is seeking guidance on the way to the deeper problems. Mr. Reid deals very sympathetically with Professor Dawes Hicks's Theory of Critical Realism. In the concluding chapters he elaborates his own view of Truth and Error, and finally makes many valuable suggestions as to Non-propositional Truth—such as the Truth and Experience in Art. It would have added greatly to the value of the Essay if these suggestions had been worked out more fully and the discussion of this point carried into the realm of the moral consciousness, and, more so still, into the realm of the religious consciousness and the truth of the religious experience. This is a field that, from the purely philosophical point of view, needs working over, and our author, by his suggestions with regard to Art, gives us the impression of being capable of doing this in a suggestive and original way. Perhaps we may expect a development of his views in these directions at a later period. On the whole, the book makes stimulating reading. Its style is crisp and clear. It is not overloaded with abstract philosophical terms, and where such terms are used the author generally succeeds in his attempts at explanation. The one serious fault of style is the unusual number of parentheses and bracketed sentences. On pages 106–7 there are no less than eight such sentences, and scarcely a page but has some.

Mr. Balmforth's is a suggestive little book. Some of its treatment of great problems is very thin, but the author disarms criticism by admitting limitations on his subject that rule out the discussion of the ultimate problem involved. At the same time the value of the book would have been greater for more thoughtful readers if it had "plunged a little into the deep." The author sees clearly that the greatest problem for religious thought lies in facing up to the findings and assumptions of the "new psychology," with its menace to ethical stringency and religious faith, as well as its implication that Christian experience is more or less a subjective illusion. The Christian experience and the facts of the religious consciousness are as real a part of the universe—some of us would say more real—as the material facts, and that experience must be taken into account in framing our conception of ultimate reality. Mr. Balmforth renders service to religious thought by his emphasis on the fact that the abnormal and occasional are not the determining nor yet the important facts in religious experience. "A man's religious experience is his total experience of life so far as he is swayed by a genuine belief in God." He gives a clear, though brief, statement of Jung's position, rightly insisting that eminence in science is no ground for making a man a final judge in religion. He claims with emphasis that psychology cannot solve the ultimate problem of religion.

There are some curious statements—Oliver Cromwell is coupled with Alva as a persecutor of religion, and the indwelling of the Logos is confused with that of the Holy Spirit in the believer. A good bibliography adds to the value of the book.

T. Hywel Hughes.

St. Paul and Social Psychology. By F. R. Barry, M.A., D.S.O. Milford. 4s.

Those who come to this book after having read Mr. Barry's *Christianity and Psychology* will expect to find a work that is both stimulating and characterized by much good sense. They will not be disappointed. The author, with most thoughtful men of to-day, looks out over the field of world politics and is impressed by the menacing situation. Unlike many who take a similar survey, he believes that there is a solution for the complex problems which face civilization. That solution is, in his view, in the hands of the Christian Church. What is more, he does not despair of the Church's rising to the occasion and taking upon herself the task which she alone is able to perform. He points out that the great hindrance to this end is that the majority of modern Christians do not in fact believe that Christianity can redeem and change society, but regard it chiefly as a means of "saving souls." Such a view, he shows, involves a complete misunderstanding of the teaching of Jesus Christ, and is in direct opposition to the experience of the early Church. Christianity is a revolutionary faith, and it has within it the power to "turn the world upside down" no less than the individual.

This book is, in the main, an attempt to apprehend the contribution which the Apostle Paul has to give to the present generation in its task of the reconstruction of civilization. It is based upon a study of the Epistle to the Ephesians—"at once the most 'modern,' in many ways, of all the books of the New Testament and the richest record of Christian experience" (p. 8). The author maintains that *Ephesians* is "a study of social psychology from the point of view of Christian experience" (p. 44). He is alive to the differences between the world of the first century and the world of to-day, but he holds that Paul's principles are "every bit as valid and as patient of practical application in 1923 as they were in 60. Both his problem and his answer to it are singularly *en rapport* with the needs and the thought of the world in which we are living" (p. 45). Mr. Barry carries the reader along with him in his exposition of this contention.

The author's reading of Paul's conception of the Church and his ecclesiastical practice, while to a considerable extent convincing, does not seem wholly satisfactory. It is a little strange, for example, to find him claiming that the Apostle was "definitely 'Catholic' [using the word, in this particular instance, as the modern equivalent of Newman's 'High Church'] in the main stresses of his teaching" (p. 26). That he was "catholic" in the broad sense, who will deny? Again, the author makes confident assertions about the organization of the ministry in Paul's time which are at least open to question, and which would scarcely have had the entire approval of such men as Hort, Sanday, or Gwatkin. Even if the presbyters of the Churches founded by the Apostle received their commission from him, in what sense did he grant this commission "on behalf of the whole Church"? (p. 60). Is there not here a "pious fiction"?

Mr. Barry is well versed in modern psychology; he believes that "social psychology" has something to say of help to Christian thought and understanding, but this does not prevent his offering very shrewd criticism of the teaching of many psychologists. The book reveals a man of fresh and broad outlook and of a keen Christian spirit; it contains, moreover, an appeal to all followers of Christ of the present generation which, we trust, will not fall upon deaf ears.

E. R. Micklem.

Light from Ancient Letters. By HENRY G. MEECHAM, M.A., B.D. London: Allen & Unwin; and New York: Macmillan Company. 7s. 6d.

The scope of Mr. Meecham's book is accurately indicated by the sub-title: "Private Correspondence in the Non-literary Papyri of Oxyrhynchus of the First Four Centuries, and its Bearing on New Testament Language and Thought." Two names inevitably occur at the beginning of the preface and recur on page after page of the book—those of the lamented James Hope Moulton and of Adolf Deissmann, whose *Licht vom Osten* has recently appeared in a new and enlarged German edition. It is interesting to have the theme worked out along the lines laid down by these great scholars over a limited field such as that defined by Mr. Meecham. To students of the New Testament who hesitate to give time to larger works this book offers a useful arrangement of material of a kind which is quite essential to a real understanding of the writings of primitive Christianity. It is doubtful, however, if it will have its full value to any who may attempt to make it a substitute for the reading of the papyri themselves. It would be an excellent guide and companion to the study of select documents such as those in Milligan's *Greek Papyri* or Lietzmann's *Griechische Papyri*. The work of extracting illustrative material has been carefully and judiciously done. On the wider questions involved Mr. Meecham is not always a safe guide. His discussion, for instance, of the phenomena of "Semitism" in the New Testament takes no account of some most important recent work on the subject. The statement that in the Johannine writings "the style shows no extensive Semitic colouring" will have to reckon with Dr. Burney's argument that the Fourth Gospel is actually a translation from an Aramaic original; even though many competent judges do not think he has proved his point, yet he does not seem to leave much doubt about the "Semitic colouring" of Johannine Greek. Again, the work of Clarke, De Zwaan and Cadbury, in the second volume of *The Beginnings of Christianity*, has advanced the discussion of Luke's language a definite stage further, and Hobart as an authority on the "medical language" of that writer will scarcely pass muster at this date. On these and some other points the author may reasonably be thought to have committed himself indiscreetly to premature conclusions. The book is, however, mainly occupied not with the drawing of conclusions, but with the selection and presentation of illustrative material, and it is here that its usefulness will be found.

C. H. DODD.

Some Aspects of the Life of Jesus. By G. BERGUER. Williams & Norgate. 15s.

The inevitable has happened. One was sure that an attempt would be made to deal with the life of Jesus from the standpoint of the New Psychology, and here it is. It must at once be admitted that it is not as objectionable as one might have expected such a book to be. It is written appreciatively, reverently, moderately, in the attitude of faith in Him as at least the greatest of the sons of men, so great that He can be regarded as the Son of God, but strictly within the limits of humanity. While the supernatural is ruled out, the literary and historical criticism is sober and balanced. What spoils the treatment is the author's obsession not only by psycho-analysis generally, but by psycho-analysis in its most objectionable form, the Œdipus- or family-complex. One good service the book would render if it served as the *reductio ad absurdum* of this theory, which

ttempts a simplification of the complex inner life of man, which is as idiculous as it is offensive. That a reflective psychology may be of great alue for the theologian, in dealing with the personality of Jesus, I tried o show, without parading the technical jargon, in my *Studies on the Inner Life of Jesus*. When Dr. Sanday, however, tried, in his *Christologies Ancient and Modern* to account for the divinity of Christ by the theory of the subliminal consciousness, I ventured to describe the attempt as a nare's nest in theology. This volume convinces me still more that we hall not understand Jesus better by groping in the dark and foul cellar of the subconscious, but only by coming out into the bright sunshine of man's consciousness at its best.

A. E. Garvie.

China in the Family of Nations. By Henry T. Hodgkin, M.A., M.B. Allen & Unwin. 7s. 6d.

This is a timely book. China is passing through troubled days, and it s easy for even her best friends to be pessimistic concerning her future. Some writers—who do not lack the authority of knowledge—assert that nothing short of a return to the old form of government (roundly abused by many of them in its day) can save the nation from disaster. Such critics almost invariably fail in sympathy, and, failing there, cannot possibly do even bare justice to the China of to-day. Dr. Hodgkin has been a missionary in West China and the Secretary of a Missionary Society. He s now one of the Secretaries of the National Christian Council of China. He adds to knowledge sympathy and insight, and the result is a temperate, air and yet outspoken statement of China's situation and claim.

Dr. Hodgkin is wise in basing his survey of China's present struggle on a consideration of her great past. No history is more corrective of short and pessimistic views than that of the ancient Chinese people. In the ight of it the too-typical Western air of superiority and disdain is out of place. Says Dr. Hodgkin: "Wherever it (this spirit) appears, in social ntercourse, in commercial or political life, or in missionary propaganda, t is fatal to a true mutual understanding." These are wise and needful words. It would have been greatly to the good of both East and West f all books written about China by those without personal knowledge of he Chinese people, or ignorant of the treasures of Chinese history, could have been strangled at birth. Dr. Hodgkin's book has the merit of both human and historic knowledge.

Emphasis is laid on the unfortunate mistakes in the attitude of the Western Powers towards China and China's unhappy reaction. The nediating influence of Christian missions in this and other developments s noted, and the lack of any similarly helpful force in the dealings of Japan with the Chinese nation marked. The whole world may well watch vith apprehension the growing enmity of these great Eastern peoples. The future peace of mankind may pivot on their relationships. It is to be hoped that Dr. Hodgkin has overdrawn Japan's menace to the political and national life of China.

The signs of hope which China is manifesting in her "New Thought" novement; the amazing discovery of intellectual personality among the present generation of Chinese students; and the sincere search for truth leading to a steady scrutiny of the Christian message) attract Dr. Hodgkin's ttention. These lead up to a valuable chapter, in which China is frankly old what things she must accomplish in order to merit the respect and oodwill of the civilized world, and the West is reminded—with equal

candour—that it too must mend its ways if its influence is to be used for China's good. This book reminds the reader that, great as was the yesterday of China, her to-morrow may possibly be greater.

NELSON BITTON.

William Carey. By S. PEARCE CAREY, M.A. Hodder. 12s. 6d.

A new *Life* of William Carey has long been overdue. In George Smith's admirable volume the man is to a large extent lost in the movement. Some years ago Mr. Pearce Carey set himself the task of re-writing the life of his great-grandfather. He has brought to light a number of new facts, disposed of a few legends, and done justice for the first time to some in the circle of Carey who had received scant justice from earlier writers. It is a fascinating story that he has to tell. The achievements of the shoemaker who was the founder of modern missions are staggering in their immensity. We have here a vivid picture of one who through all his life was called upon to surmount obstacles that would have taken the heart out of thousands; who toiled for forty years in India without a furlough; translated the Bible, or parts of it, into thirty-nine of the languages of Asia; made great contributions, linguistic and botanical, to Oriental studies; and founded a college, which was the first in India to possess the power to grant degrees and the only one to this day which can confer degrees in divinity. These are only a few of the accomplishments of this marvellous man, who had a soul as big as his intellect.

In those days support from the home base was fitful and meagre, and the early missionaries took up some remunerative work in order to support their families. Four days a week Carey lectured on Indian languages in the Government college in Calcutta and drew a good stipend, Marshman kept a school for European children, and Ward ran the mission press. All their earnings were thrown into a common fund, from which they drew a subsistence allowance, living at a common table in order to reduce expenses. The rest of their earnings went into the cause of missions. On a moderate estimate these three men, all of whom died poor, contributed to the evangelization of Asia no less a sum than £80,000. Unhappily, their last years were clouded. Four younger colleagues, just arrived from home, withdrew from them to start a mission in Calcutta. But what nearly broke Carey's heart was the action of the Home Committee. Andrew Fuller and the other stalwarts were now dead, and the direction of affairs was in the hands of smaller men, who were not prepared to grant to the Serampore Trio the freedom in the management of their affairs they had hitherto enjoyed. The cruel rumour got abroad that they were feathering their own nests. At the request of the Committee they sent home a list of their belongings, but, since it revealed the fact that all were poor men, it was suppressed. The dispute grew bitter, and in the end they withdrew from association with the Home Board. Mr. Carey passes over this painful episode in a few sentences. Perhaps it is as well, though Carey was in no way to blame. At the time it produced a voluminous literature, which makes painful reading.

With one reservation, we have nothing but praise for this book, which, considering the illustrations, is a marvel of cheapness. It will kindle a flame of missionary enthusiasm in the hearts of all who read it through. Our one regret is that Mr. Carey's irritating tricks of style will mar the enjoyment of not a few of his readers.

A. C. UNDERWOOD.

The Birth of Psyche. By CHARLES BAUDOUIN. Routledge. 5s.

Mother and Son. By C. GASQUOINE HARTLEY. Nash & Grayson. 7s. 6d.

Baudouin's book on *Suggestion and Auto-Suggestion* made his name familiar to many whose interest lies along the line of the application of psychology to the needs of practical life. His new book reveals him in a different aspect. There is something of the poet and not a little of the mystic in these recalled memories of early childhood, and some of the chapters contain the kind of vivid detail which makes the reader feel that he is living over certain incidents of his own childhood again. It is rather as an aid to such recollection than as a definite contribution to the psychology of childhood that this book will be welcome.

Mrs. Hartley's book is built on more systematic lines, and sketches some of the influences of parenthood on the child which go to determine future character. The book covers ground made familiar by recent psychoanalytical work, but it is written with a simplicity and directness which brings that study out of the region of technicalities into the range of the ordinary reader. Mrs. Hartley's book is one which can be recommended to parents with confidence that it will help them to see some of the practical problems which face them in a clearer light.

S. M. BERRY.

SHORTER NOTICES AND DESCRIPTIVE LIST

Dr. W. Adams Brown's *Imperialistic Religion and the Religion of Democracy* (Hodder, 7s. 6d.) is a book which deserves more than one reading. The writer's contributions to theological thought and his activity in ecclesiastical administration give him the right to speak on the subject of religious classification. He finds in imperialism, individualism, and democracy three recurrent religious types, each of which he examines with characteristic ingenuity and skill. A group of ministers or students desiring a volume to exercise their minds could not do better than turn to this.

It is a pleasure to read a book that entirely justifies the description on its wrapper. Professor J. Arthur Thomson's *What Is Man?* (Methuen, 5s. 6d). is indeed "a fascinating book for the general reader who wants to know how Modern Science regards Man." Professor Thomson has a very lucid style—we have never read any clearer statement of man's descent than his first chapter—and we warmly commend this book. His only fall from clarity is in his definition of "instinctive behaviour" as "a concatenation of precise doings dependent on the activation of hereditarily pre-established neuro-muscular linkages." This kind of thing is so unusual that we wonder if Professor Thomson is pulling our leg.

Science and Civilization (Milford, 12s. 6d.) is the sixth volume of the excellent "Unity" series edited by Mr. F. S. Marvin. The distinguished lecturers, having traced the history of science to the time of Darwin, then discuss its relation to education, health, religion, and "human affairs."

Professor C. C. J. Webb writes an introduction to *The Design Argument Reconsidered: A Discussion between the Rev. C. J. Shebbeare and Joseph McCabe* (Watts, 6s.), in which two able disputants each make three speeches. The discussion emphasizes two facts: (1) that some of our theologians have too easily allowed the Design Argument to be labelled out of date; (2) that it is possible to conduct a religious controversy in a courteous and tolerant spirit.

Mr. Moffat Logan, a well-known Baptist minister, died some years ago. The preface to his *Christian Science Expounded and Exposed* (Kingsgate Press, 2s. 6d.) is undated, nor is there any date on the title-page. The book consists of seven addresses in which Christian Science is vigorously assailed by one who delighted in platform polemics. It suffers from some lack of restraint, but its main contentions have still to be met by Mrs. Eddy's followers. It is a pity that the proofs have not been read more carefully, and especially that the editor could not make up his mind how to spell the name of *Cannon* Street Chapel, Accrington, where Mr. Logan ministered many years.

In *The Gospel and International Relations* (Student Christian Movement, 4s. and 2s. 6d.) Mr. J. W. Coutts prints ten lectures examining the attitude of Judaism and Christianity to international relationships. Beginning with the Old Testament prophets, Mr. Coutts follows his theme not only to Missions and Mazzini in the nineteenth century, but to the war and the peace, ending with a plea for a Christian International. A useful book.

Those who find Dr. Peake's invaluable *The Bible : Its Origin, Significance and Abiding Worth* too long, should read Mr. Barclay's *The Making and Meaning of the Bible* (Student Christian Movement, 4s. and 2s. 6d.). In brief compass it gives a most effective presentation of the modern view of the Bible. We wish every Sunday-School teacher would read it.

Six books by Congregational ministers follow. Dr. F. W. Norwood's *Moods of the Soul* (Hodder, 5s.) contains sixteen sermons in which the minister of the City Temple grapples with fundamental questions, and points the application of the Gospel to the modern world. The Rev. J. A. Patten's *Faces Through the Mist* (J. Clarke, 5s.) consists of four series of Sunday evening addresses directed to young people, the first three on Old Testament characters, the fourth on "The Beauty of Christ." In *Our Father* (Heffer, 3s. 6d.) the Rev. H. C. Carter bases a study of the teaching of Jesus about prayer on the Lord's Prayer. The Rev. Wilton Rix's *Jesus, Lover of Men* (Allen & Unwin, 2s. 6d.) is unusual in form as in content. It is described as "an interpretation of the records," and in many places a new turn to an old phrase throws light on the subject.

While remembering Dr. Whyte's dictum that "public prayer is an unnatural act," it must be said that the Rev. G. H. Russell's *Intercession Services* (Matlock: Hodgkinson, 1s. 3d.), intended "for Congregational Use in Public Worship," well deserve Dr. Jowett's commendatory foreword. They are chaste and reverent, and appropriate for specific occasions without being casual. We suggest that in the next edition the Lord's Prayer should be printed in full—the nightmare of many ministers is that they should forget it in public worship. Dr. T. T. Matthews, the veteran missionary, has just published an earnest plea for *Foreign Missions*, which can be obtained from him at 113, Hamilton Place, Aberdeen, for 6d.

The Rev. H. H. Rowley's *Aspects of Reunion* (Allen & Unwin, 6s.) is a provocative little book. The author takes nothing for granted, and is not afraid to break away from the usual Free Church conceptions, either of those who desire reunion or of those who are fairly satisfied with prese n denominational divisions. His criticisms are sometimes rather harsh—we should imagine that the writer is young—but his book will make readers think.

The Rev. F. C. Spurr's *Jesus Christ and the Modern Challenge* (Nisbet, 5s.) contains little that is new, but it states the Christian apologetic for to-day in a manner both trenchant and confident. Young people could read it with advantage. We like it better than the book of another Baptist, the Rev. T. W. Riddle's *The Quest of Truth* (Kingsgate Press, 3s. 6d.), the

best thing in which is the review of Dr. Temple's *Bishop Percival*, which hows that Mr. Riddle has the power of apt summary and sound judgment.

Having gathered that some ministers find the Rev. F. W. Boreham's ssays so suggestive that they use chunks of them almost word for word, ve have left them severely alone! *Rubble and Roseleaves* (Epworth Press, 5s.) enables us to understand Mr. Boreham's popularity. He has big heart and a ready mind, and he writes very attractively.

In *Christ the Saviour of All* (Skeffington, 1s. 6d.) Mr. R. Woodhams xamines the doctrine of "Everlasting Punishment," under which title is book has previously been issued. A careful examination of all New estament references to the subject leads him to the Universalist position.

Christianity and the Religions of the World (Allen & Unwin, 3s. 6d.) onsists of two lectures delivered at Selly Oak by Dr. Schweitzer, in which e compares Christianity with the religions of the East. Professor Micklem vrites a foreword.

Canon Wilson's *The Acts of the Apostles* (S.P.C.K., 3s. 6d.) is for the eneral reader, not the New Testament specialist. It is common knowledge hat there is at Cambridge a MS. known as "D," or "Codex Bezae," which ontains part of the New Testament, and which differs considerably from ther MSS. and from the text used in our English Bibles. Canon Wilson ere translates *Acts* from "D," marking where it differs from our versions. He supports Blass's theory that "D" is a first draft of *Acts*, the form inally sent to Theophilus being a revised and shortened form. The introduction stimulates inquiry, and the argument can be followed by those vho have no Greek.

Mr. C. B. Young's *The College St. Mark* (Student Christian Movement, s.) contains introduction, R.V. text, and commentary, prepared for ducated Indians, especially non-Christians.

The fact that 10,000 copies of *The Collected Poems of John Masefield* Heinemann, 8s. 6d.) have already been sold makes the discussion of the uestion whether Masefield deserves "collected poems" rank rather superluous. After all the amusement we receive from Mr. Masefield's vigorous anguage and marvellous rhymes, the fact remains that he can not only ell a story in verse, but he can also rise to great heights of poetic beauty. Ve congratulate the publishers on the deserved success that has attended heir enterprise.

After the lion comes the lamb. Fay Inchfawn's *Through the Windows f a Little House* (Ward, Lock, 2s. 6d.) are pleasant and homely verses hat will help many readers Mr. Masefield would terrify.

Mr. Claude Houghton's *In the House of the High Priest* (Daniel, 2s. 6d.) s a one-act sequel to *Judas*. Like the previous play, it is imaginary rather han historical, and it is marked by the same poignant power.

An attempt to supply *A History of English Literature* in one volume —fuller than text-book summaries, but handier than encyclopædias—has een made by Messrs. Nelson (10s. 6d.), with Mr. John Buchan as editor. ir Henry Newbolt writes an introduction; there is a competent staff of vriters and the volume is copiously illustrated. We are glad to notice hat at last Martin Marprelate receives fair treatment in a work of this ind, though the Rev. W. Pierce's reprint of the Tracts should have been ientioned instead of Arber's.

We are indebted to Mr. Fisher Unwin for a neat little edition of *The Novels of Mark Rutherford* (six volumes, 3s. 6d. each). It has been a pleasure o renew acquaintance with the pure English of one who is reckoned by Mr. H. W. Massingham (in his "Memorial Introduction" to the edition) s "the only great modern English writer sufficiently interested in pro-

vincial Dissent, and knowing enough about it, to give it a serious place in fiction." Mr. Massingham might perhaps have mentioned Mrs. Oliphant, though perhaps he considers "great" rules her out.

Mr. Asquith's introduction to *The Legacy of Rome* (Oxford: Clarendon Press, 8s. 6d.) makes us speculate what might have been had the ex-Prime Minister given to literature and scholarship the powers he gave to politics and law. Mr. Cyril Bailey's list of contributors includes some of the most famous Roman scholars in the world, and their chapters deal with every aspect of ancient Rome's legacy to civilization.

Sir Hall Caine's *The Woman of Knockaloe* (Cassell, 5s.) has been specially commended to the notice of ministers. It tells how a Manx girl came to love a German prisoner, and how the hatred and bitterness caused by war compelled them to end their lives together. In showing a love that surmounts all barriers and is stronger than death the book may do good, but it would have been well had the novelist delivered this message in days when it was even more needed than now. It does not cost much to-day for preachers or politicians or novelists to proclaim the Gospel of forgiveness, love and peace. Will they continue to do it when the next war breaks out?

The gradual improvement in the standard of Sunday-School teaching is evident in the abundance and quality of the aids provided for teachers. For 1924 we have received Mr. E. H. Hayes's *Concise Guides*—Intermediate (Graded) and International (Uniform), 3s. 6d.; Junior and Primary (quarterly, 9d. each)—all published by Teachers and Taught; *The Graded School Quarterly*—Senior, Intermediate, Junior and Primary (Pilgrim Press, 9d. each); and the *Notes on Scripture Lessons* (Sunday-School Union, 4s. 6d.), containing the British International Lessons and Primary Lessons. *Pocket Notes* are also supplied by the same publishers (1s. 9d., 2s. 3d. and (interleaved) 2s. 9d.).

Parents who find it difficult to choose books for their children this Christmas cannot go far wrong with any of these:—

The Loveliest Life, by Grace Winter (Pilgrim Press, 10s. 6d.), a well-told story of the life of Jesus, with coloured reproductions of William Hole's paintings and sepia reproductions of the paintings of various modern artists. Suitable for children from ten to sixteen.

Loyal Hearts, by R. Callender (Allenson, 2s.)—quite a good story for those of the same age.

"Once upon a Time" (*Children's Stories from the Classics*); *The Wonder Book Annual* (nineteenth year); *The Wonder Book of Nature* (Ward Lock, 6s. each).

The Report (1s.) and the Popular Report (*The Bridge Builders*) of the British and Foreign Bible Society show that the Rev. E. W. Smith is an admirable successor to the Rev. T. H. Darlow as Literary Superintendent. Other reports to hand are *Our Work in the Colleges* (Student Christian Movement, 6d.); *Beacons in the Night* (L.M.S., 6d.); and the *Minutes of the International Missionary Council, July*, 1923 (6d.), with the statement on *The Relation of Church and Mission in China* (1s.), prepared for the Council by the Rev. E. C. Lobenstine.

We have also received:

ADDRESSES TO CHILDREN:

For Listening Children. R. C. GILLIE (Allenson, 2s.).
Sunshine and Smiles. W. V. ROBINSON (Allenson, 3s. 6d.).
The Commands of the King. A. D. BELDEN (S.S.U., 2s.).
Guide Posts and Gateways. V. GIBBERD (J. Clarke, 3s. 6d.).

. E. GRESGE : *The Church and the Ever-Coming Kingdom of God* (New York : Macmillan Co., $2.25).
. CRANE : *God and Democracy* (The Bodley Head, 6s.).
. C. CARLILE : *A Colony of Heaven* (Hodder, 6s.).
. C. FAITHFULL : *The Word of Christ* (Skeffington, 5s.).
. R. LENNARD : *The Church's Message* (Skeffington, 6s.). Vol. I. Advent to Ascension.
. M. CAIE : *The Mount of Expiation* (Hodder, 2s. 6d.). A Study of the Seven Deadly Sins.
. NEIL : *Our Great High Priest* (Stanley Martin, 2s. 6d.).

PERIODICALS

The Holborn Review (Oct.) opens with two literary articles, the Rev. . E. Fisher's " Thomas Hardy " and the Rev. B. Moore's " Our Undemocratic hakespeare." The Rev. D. H. Rees argues that Guild Socialism is unworkble, and the Rev. J. Morrison examines *A Faith that Inquires*. Professor A. M. ow writes against Capital Punishment, and the Rev. H. Brook an able article ı favour of its retention. Another Congregational contribution is the Rev. . G. Eldridge's " Moses and the Luxor Discoveries." There is a tercentenary rticle on Pascal, and an interesting paper on " The Defence of the Gospel " y the Rev. A. J. Brown. Dr. Peake discusses the decree of Acts 15.

The Hibbert Journal (Oct.) is a well-balanced number. Philosophical iscussions by Dr. C. D. Broad, Professor C. C. J. Webb, Sir Oliver Lodge, nd Canon Quick, articles on Old Mexico and Young Japan, on " The Permanıce of Marriage " and " Birth Control and Christian Ethics," on " The Iistorical Element in Christianity " and " Religion and the New Psychology," nd finally Miss Dougall's " The Worship of Wrath " and the Editor's (not uite so telling as usual) " Government by Talk."

The Pilgrim (October) is practically limited to a symposium on " The Kingdom of Heaven," the contributors to which are the Editor, the Bishop f Pretoria, Lord Hugh Cecil, Canon B. H. Streeter, Canon L. S. Hunter, the Rev. G. A. Studdert Kennedy, and others. With this symposium should be ead Principal L. E. Bennett's *The Realm of God* (Hodder, 7s. 6d.).

The London Quarterly (Oct.). The Editor writes on Principal Lindsay's *etters*, and Mr. Kernahan gives some recollections of Sir W. Robertson Nicoll.)ne of the most interesting articles is the Rev. A. M. Chirgwin's story of the ght against leprosy. Dr. Garvie summarizes and estimates Otto Baumgarten's ccount of the religious life of England. Other articles deal with aspects of hilosophy, science, and literature.

The Baptist Quarterly (Oct.) has as its main articles the Rev. B. G. ollin's " The Apocalyptic of Jesus and the Church," Mr. Hugh Martin's notice f *Students and the Church*, and Dr. Whitley's list of the English in Amsterdam ı John Smyth's time.

The Modern Churchman (Nov.) contains the addresses at the Girton onference in September, the general topic being " Christ and Human Society." ex, marriage, divorce, the family and international relationships were discussed, s well as the philosophical and theological implications of the subject, and he usual speakers were reinforced by Dr. Douglas White, Principal Ernest Barker, and Mr. Edmond Holmes.

The Church Quarterly Review (Oct.) opens with three articles on the evision of the Prayer Book by Dr. T. W. Drury, Dean Wace, and the Rev. E. C. Trenholme. Professor Nairne discusses " Job's Interpreters," Dr. H. M. Relton " Divine Revelation," and Mr. R. B. Henderson " Akhnaton and Moses." Among other contributions is a spirited discussion of " Little Bishoprics " by the Bishop of Gloucester.

Theology (Jan.–July. S.P.C.K., 10s.). It is impossible to summarize his volume of the S.P.C.K.'s valuable monthly journal. It is well edited, nd its articles often make real contributions to learning.

The Interpreter (Oct.). Dr. G. W. Wade writes on "The Miracles of Our Lord," Professor C. H. Dodd on "The Eschatological Element in the N.T.," Canon Ayles on "The Credibility of Acts," and Principal Major on "The Self-limitation of God." The Rev. F. N. Scott tells of the mystical experience of Brother Lawrence, and the Rev. E. I. Fripp of "The Broad Church Ideal," in which a creed is apparently an essential.

The Expository Times (Oct.–Dec.). Probably it is a sign of senile decay that we have begun to look first to see if Mr. Gossip has any children's addresses! Among outstanding contributions in these numbers are Dr. W. M. Macgregor's sermon, Dean Inge's "A Reconciling Principle," and Professor J. E. McFadyen's suggestive "Fact and Interpretation." Some of the shorter expositions are very useful.

The Friends' Quarterly Examiner (Tenth Month) opens with the Editor's notes. Mr. Carl Heath follows on "The Meaning of Quakerism in the Present World." Professor R. H. Soltau writes on Pascal, and two readable addresses are Miss A. Ruth Fry's "The Relation of Relief to Propaganda" and Mr. C. J. R. Tipper's "The Meaning of a Good Education."

Bulletin of the John Rylands Library, Manchester (Vol. 7, No. 3, August). After reading the Library Notes, we turned first to Professor Charlton's "List of the Writings of Professor C. E. Vaughan," a teacher to whom we owe much. Professor Calder and Dr. Rendel Harris contribute the results of researches in "Philadelphia and Montanism" and "A New Christian Apology," both well worth reading. Dr. Guppy summarizes the history of the "First Folio," and an article on "Music in Shakespeare" comes from one of his assistants, Mr. W. W. Roberts. Mr. Hoskier continues his account of MSS. of the Apocalyse, and Dr. Fawtier gives a list of charters and deeds in the Library.

The International Review of Missions (Oct.) is a very fine number. Mr. Basil Mathews writes on "The Agenda of Co-operation," and Dr. R. E. Speer and the Bishop of Bombay on the possibility of missionary co-operation in face of doctrinal differences. The Rev. F. Lenwood discusses "The Effect of Modern Developments on Mission Policy," and there are informing articles on the work in Japan, China, and North Africa.

World Dominion (Sept.) has articles on Japan, China, Korea, and South India, and Mr. Hugh Martin writes on "The Middle Wall of Partition."

The Yale Review (Oct.). From the rich fare offered we choose Miss Repplier's "Are Americans a Timid People?" Professor Flinders Petrie's "New Lights on the Past in Egypt," Mr. Leonard Huxley's unpublished letters of Huxley and Agassiz, Professor B. W. Bacon's "The Success and Failure of 'Liberalism,'" Mr. Belloc's "On Contemporary Stupidity," and the extracts from Kath rine Mansfield's Journal.

The Harvard Theological Review (Oct.). Professor J. B. Pratt writes on "Natural Religion: Consciousness and Its Implications," and Mr. C. G. Torrey and Mr. J. R. Knipfing contribute learned articles on "The Aramaic Origin of St. John's Gospel" and "The Libelli of the Decian Persecution."

The Review and Expositor (Baptist, Louisville, Kentucky, Oct.) reprints an article of President Mullins from the *Hibbert*. Dr. Batten writes on "The Unfinished Task of the Baptists," and Professor Eby on "Baptist Principles and Christian Education." Dr. James Stalker tells the story of Henry Drummond's life, and Dr. W. E. Henry describes "The City in the First Century."

The Princeton Theological Review (Oct.) Mr. Wilson continues his investigation of *Daniel*, and Mr. W. H. Johnson his discussion of "Is God Almighty?" Mr. DuBois Jenkins still considers at length whether "Harnack's *History of Dogma* is a History of Harnack's Dogma"? and there is a long note by the Editor on Esther 6^8.

[All books and periodicals reviewed in this Journal can be obtained from the Book-room of the Congregational Union of England and Wales, Memorial Hall, Farringdon Street, E.C.4.]